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# WHITNEY'S RADIO TALKS

Sunday Evening Lectures

Delivered over Station KSL, Salt Lake City, Utah  
October 13 to December 29, 1929

By

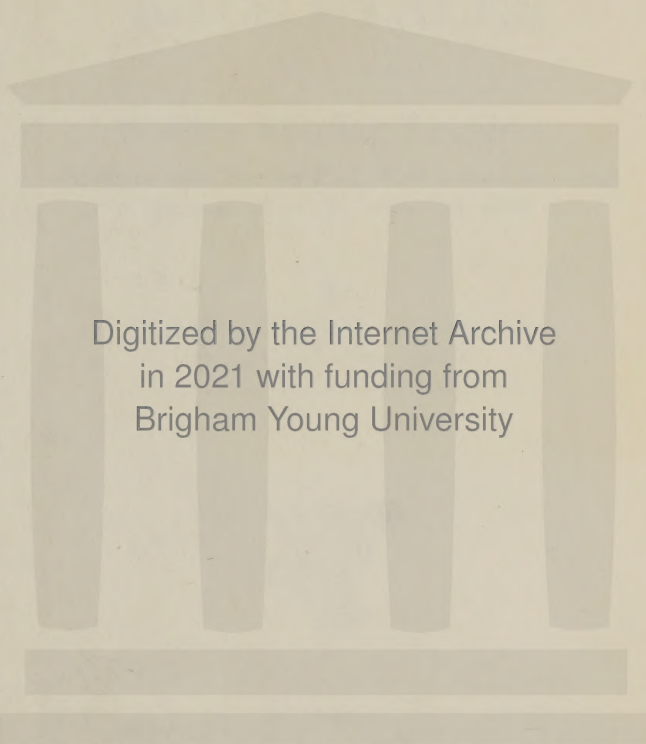
ELDER ORSON F. WHITNEY  
Of the Council of the Twelve  
Church of Jesus Christ of Latter-day Saints



*A Compendium of "Mormon" History  
Aims and Ideals*

REVISED EDITION

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PRINTED IN THE UNITED STATES OF AMERICA

THE DESERET NEWS PRESS

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# THE APOCALYPSE

What John Saw and Heard on Patmos

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## I.

### THE ERA OF RESTORATION

In the ninety-sixth year of the Christian era, an Apostle of Jesus Christ found himself on a desolate island in the midst of the Aegean Sea. The island was Patmos, the Roman Siberia, a place of imprisonment for banished criminals. The Apostle was John, the same who is referred to in the New Testament as the disciple whom Jesus loved. He is also known as John the Revelator, the seer and writer of the great vision called the Apocalypse or Revelation of St. John the Divine, the last book in the Bible. John was the sole survivor of the original Twelve, commissioned by our Lord and Savior to go "into all the world, and preach the gospel to every creature."

Well and faithfully they had performed their part. Within the short space of fifty years they had traversed the Roman Empire, from Scythia on the north to Ethiopia on the south; from India on the east to Britain on the west; and had lifted the Gospel standard in every considerable city of that vast realm, comprising the then known world.

But it had cost them their lives. One by one they had fallen as martyrs "for the word of God and the testimony of Jesus"—all save John, who was left to fulfill a divine utterance concerning him, to the effect that he should tarry on earth till the Lord came in His glory.

Modern revelation confirms the ancient tradition that John the Apostle did not die, but in a semi-immortal state remained, after his brethren had been taken, to play a wonderful part in the divine drama of the Latter Days (Doctrine and Covenants, Section 7). An attempt was made upon his life, but it proved ineffectual. Thrown into a cauldron of boiling oil, he escaped miraculously, and was banished to the Isle of Patmos, under a decree of the Emperor Domitian, during one of the early persecutions of the Christians by the Romans. There we find him, at or near the close of that first Christian century, condemned by man, but approved of God, who opened the heavens to his gaze and unveiled for him the mystical future.

Such was the origin of the Apocalypse, which signifies revelation or disclosure. John thus testifies:

### The Revelation

"I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne."

"And before the throne there was a sea of glass like unto crystal." (Rev. 4:1,2,6.)

"And I saw in the right hand of him that sat on the throne a book, sealed with seven seals." (5:1.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:"

"And there followed another angel, saying, Babylon is fallen, is fallen." (14:6-8.)

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities." (18:4,5.)

Following allusions to the first and second resurrections—the resurrection of the just at the time of Christ's coming, and the resurrection of the unjust at the close of the Millennial Reign—John refers to the binding and loosing of Satan, depicts the Final Judgment and describes the descent of the holy city, New Jerusalem, "coming down from God out of heaven." (20:1-15; 21:2-27.)

### **The Apostle's Admonition**

Further on and just before closing his book descriptive of this mighty vision, John says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.)

### **What Tradition Asserts**

Because of this solemn warning and the position occupied by John's book as the last one within the lids of the Bible, Christians generally have scouted the idea and denied the fact of any further divine revelation. Holding the canon of scripture to be full, they assume that God no longer communicates with man or makes known his will to any creature. They declare that revelation has ceased; that miracles are obsolete, out of date and unnecessary; that they were not intended to continue past the Apostolic age, but were designed merely to introduce the Gospel in what is called the Meridian of Time—nearly two thousand years ago. After that introduction, there was no more need, they say, for manifestations of this character. All of which is contrary to the

belief, attitude, teachings and experience of the Latter-day Saints.

### **What Revelation Affirms**

It is our testimony that the tree of faith bears its legitimate fruit now the same as in any other age of the world, and that miracles are wanting only where doubt has destroyed faith or weakened it to the point of impotency. We affirm the necessity and the continuity of divine revelation. We testify in all solemnity that God has reopened the heavens and restored to earth "the faith once delivered to the Saints"—even the Gospel of Christ, with all its pristine gifts, powers and blessings, including the Spirit of Revelation, the Holy Ghost, which manifests the things of God, and without which they cannot be comprehended by the natural man, whatever his intelligence, or whatever his education and culture. (1 Cor. 2:9-11.)

### **"Mormonism's" Proclamation**

We proclaim to all the world that God the Father and God the Son, two of the three divine personalities constituting the Eternal Godhead, have visited this planet, Earth, in modern times; that they appeared to Joseph Smith, when but a boy between fourteen and fifteen years of age; spoke to him and answered his prayer for spiritual guidance; repudiated all the churches then existing; and subsequently, by means of angel messengers, restored through him the Everlasting Gospel; also conferring upon him the divine authority of the Holy Priesthood, empowering him and others to preach the Gospel, administer its sacred ordinances, establish once more the Church of Christ, and gather scattered Israel, as a preliminary to and a preparation for the

second and glorious coming of the Son of God. All this in literal fulfillment of the great prophetic vision seen by John on Patmos nineteen centuries ago.

### **A Broken Cistern**

Some commentators have tried to make it appear that the vision of the flying angel (Rev. 14:6) had reference to the promulgation of the Gospel by the ancient Apostles; overlooking the fact that those Apostles were dead, all but one, when this vision was given; and ignoring what that one declares, to wit: that he was shown "things which must be hereafter." A broken cistern, that commentary—it holds not the water of truth. It is as clear as daylight, from what John says concerning it, that this part of the vision referred to a future promulgation of the Gospel, to a subsequent preaching of it after the time of the ancient Twelve; and the fact that it was to be preached to every nation, kindred, tongue and people, plainly indicates that the world would be without it when it came.

We solemnly testify that John's vision of the flying angel pointed directly to the restoration of the Gospel in the early decades of the nineteenth century, and to the preaching of it by the Apostles, Seventies and Elders of the Church of Jesus Christ of Latter-day Saints.

### **The Christian Attitude**

But the Christian world, with comparatively few exceptions, rejects our testimony. It considers such a claim preposterous, even blasphemous; and when confronted with the Book of Mormon or the book of Doctrine and Covenants, containing divine revelations of later date than those given to John on Patmos, it shakes a dubious head, or frowns in anger at the seemingly audacious

proposition, and points to those words in the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." They suppose—and I shall not question their sincerity—that "this book" means the Bible, and they therefore conclude and assert that no book written subsequently can possibly be of divine authenticity.

### A Groundless Argument

But their argument falls to pieces of its own weight. It is utterly groundless. For when John wrote those warning words the Bible was not in existence as a compiled volume. The several books composing it, or most of them, written by inspired men in different parts of the world, were separate and independent of one another, and many years went by before Christian councils collected the various manuscripts, threw some of them away, and compiling what remained, made of them a Bible.

Moreover, it is a historical fact that John himself, after his return from Patmos, wrote at the request of the Christians of Ephesus his account of the Savior's ministry—the Gospel according to St. John. This is incorporated in the Bible, though written later than John's Revelation. Consequently, if the Beloved Disciple, in the closing words of his book, meant what Christians say he meant, he pulled down upon his own head the condemnation of the Almighty and added unto himself the plagues of which he had written,

But he did **no such thing**, for the simple reason that in speaking of "this book" he had no reference to the Bible at all, but merely to his own book, the Revelation, which he warned men not to change by adding to or taking from what was therein recorded.

### Ingersoll's Error

Colonel Robert G. Ingersoll, agnostic and iconoclast, now deceased, in his noted reply to Cardinal Manning, of the Roman Catholic Church, says: "If St. John was the author of the Apocalypse, he was undoubtedly insane." Which reminds me of a story told of two men who were discussing Ingersoll and his lecture entitled "The Mistakes of Moses"—admission fifty cents. Said one of the twain, "Are you going to hear Ingersoll on the mistakes of Moses?" "No," replied the other, "I wouldn't give fifty cents to hear Ingersoll on the mistakes of Moses; but I would give fifty dollars to hear Moses on the mistakes of Ingersoll!"

And Ingersoll never made a bigger mistake than when he adjudged the divinely inspired author of the Apocalypse insane. The doughty Colonel, brilliant yet superficial; witty, eloquent, but away out of his depth in spiritual things, himself was nearer insanity than John the Revelator or any other Apostle who preached "Christ and him crucified—to the Jews a stumbling block and to the Greeks foolishness." Ingersoll served a purpose. He shattered to atoms many of the vagaries of false tradition; but drove his puny lance in vain against the impregnable buckler of Eternal Truth.

### The Sealed Book

Christian scholars, college-trained, declare John's Revelation a sealed book, impossible to comprehend. Few if any among them profess to understand even a small part of its sublime poetic mystery. It remained for an uncollegiate farmer's boy, a prophet of the Living God, to open that sealed book and declare, by the Spirit

that interprets all mysteries, the true meaning of many of its occult sayings.

### The "Falling Away"

The first part of the Revelation—which I have not included in my opening quotation—speaks for itself. It is a warning to "the seven churches of Asia"—that is to say, those branches of the Church of Christ founded by the ancient Apostles on the Asian continent. The signs of an impending apostasy, the "falling away" predicted by the Apostle Paul, were beginning to show themselves. (2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:1-5.) Christians were turning away their ears from the truth unto fables (4:3, 4), and were therefore warned of their danger and admonished of the consequences of pride, worldliness and the neglect of their duty to God.

But the warning, for the most part, passed unheeded. The "falling away" continued. The Church went on in its degenerate course; became wealthy, proud, luxurious, corrupt; until finally it lost the Gospel gifts and graces, and there was an end to its spiritual power and divine authority. The sacred ordinances perverted, false doctrines displacing the true, schisms, dissensions and unrighteous dominion everywhere manifest—the Priesthood was taken away, and the Church was left, a mere empty shell, "a form of godliness," lacking and even denying "the power thereof." In other words, the Church became paganized; it paganized itself, to escape persecution and make its doctrines acceptable to the unbelieving world.

It prospered in a material way and became wonderfully popular and influential, in so much that the Emperor Constantine—his worldly eyes open to every selfish, sordid advantage—became himself a "Christian."



That hour, so seemingly auspicious for the Church, was not so in reality. It was the hour of its weakness and decay. Its "candlestick" was "moved out of its place," and "Ichabod" was written upon its towers.

Many good, honest people remained in it—having nothing better to cling to—and were undoubtedly sincere in their profession and practice of saintliness. But the ancient power and glory had departed, never to return to the pale reflex of the illustrious original.

### The Latter-day Dispensation

It was this condition that made necessary the Gospel's restoration in these Latter Days. Not a mere second appearance, mind you, nor a third. It had been revealed from Heaven more than once, before it was preached in the Meridian of Time. It was a restored Gospel then, as it is a restored Gospel now. Adam, Enoch, Noah, Abraham, Moses, and other ancient worthies had received it and had faithfully carried out its requirements.

"Mormonism" stands for the restoration of the Gospel in this dispensation. But that is not all. It stands for the Gospel itself in all the dispensations—as those periods are termed when God has reopened the heavens and sent forth the plan of salvation, with authority to administer it for the eternal welfare of His children, the world over. Not a new religion, but the oldest of all religions, it has been upon the earth again and again, and doubtless has borne a different nickname every time it has appeared. Two thousand years ago it was "Christianism;" now it is "Mormonism." Its ancient devotees, though their proper name was "Saints" (Rom. 1:7; 15:26) were called "Christians" in derision, because they

believed in Jesus Christ. (Acts 11:26.) The Saints of today are termed "Mormons" in derision, because of their belief in the Book of Mormon, They do not style themselves Latter-day Saints because of any claim to superior righteousness; but simply to distinguish between themselves and the Saints of former days.

### **Worldly Wisdom At Fault**

"Mormonism," so-called, is to most people only one more sect in a world of sects. Even those who recognize, with the eye of worldly wisdom, the strength of its position, assume that Joseph Smith stumbled upon something of which he did not know the true value. They think it was sheer luck, mere accident, that gave to "Mormonism" its high and invulnerable vantage ground. Never was there a grosser error. The facts are as far above these fictions as the heavens are above the earth.

### **A Marvel and a Wonder**

Isaiah the Prophet foretold "a marvelous work and a wonder," to be done in the midst of a people drawing near to the Lord with their mouth, honoring him with their lips, while their hearts were removed far from Him; a work that would cause "the wisdom of their wise men" to "perish," and "the understanding of their prudent men" to be "hid." That prophecy is now in course of fulfillment. It began to be fulfilled in the spring of the year 1820, when the Father and the Son appeared to Joseph Smith. The Savior himself, during that ineffable interview, quoted and applied Isaiah's prophetic words, linking the "marvelous work and wonder" foretold by the ancient seer, with the work to be done by the God of Israel in this dispensation.

### Angels From On High

Then came the Angel of the Restoration—Moroni—revealing to the youthful prophet the record of a perished people, a branch of the House of Israel, to whom the risen Savior had ministered and whose disciples upon this land—America—had preached and practised the Gospel of Jesus Christ. That record, the Book of Mormon, contains the fulness of the Everlasting Gospel, as made known to that ancient people.

Through other angel messengers—of whom I shall speak later—the powers of the Priesthood were restored, authorizing the promulgation of the Gospel and the administration of its ordinances for the salvation of the souls of men.

### “The Time of the End”

There have been many Gospel dispensations; but there never will be another. This is the last and greatest—the Dispensation of the Fulness of Times, wherein the Almighty Ruler of the universe will complete his work pertaining to this planet; will gather together and bind in one all things in Christ, both in heaven and on earth, as predicted by holy prophets in past ages and decreed in the Councils of Eternity ere Time began.

## II. THE EVERLASTING GOSPEL

The Gospel of Christ, to all good Christians, is “the power of God unto salvation.” (Rom. 1:16.) It is a spiritual life-boat or fire-escape, a way out of a perilous situation. To the Latter-day Saints, it is all that and more. It is the Divine Plan of Eternal Progression, the Pathway to Perfection, and was instituted as such before man had fallen, before he had need of salvation or redemption.

### A Threefold Purpose

The Fulness of the Gospel is the way to endless exaltation. This is more than salvation, being an extension of that idea or condition; just as salvation is an extension of the idea or condition of redemption. A soul may be redeemed—that is, raised from the dead—and yet be condemned for evil deeds done in the body. Likewise may a soul be saved, and yet come short of the glory that constitutes exaltation. To redeem, save, and glorify is the three-fold purpose of the Gospel of Jesus Christ.

### Origin of the Plan

The Prophet Joseph Smith, speaking upon this subject, says: “The first principles of man are self-existent with God.” \* \* \* “Finding He was in the midst of spirits and glory, because He was more intelligent (He) saw proper to institute laws whereby the rest could have a privilege to advance like himself. \* \* \* He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself,” (Times

and Seasons, Aug. 15, 1844; Improvement Era, January, 1909.)

In other words, our good, kind, wise Heavenly Father, possessed of all power, glory and dominion, instead of retaining it all to himself, proposed to share it with the lesser intelligences surrounding him. He therefore devised and put into effect a plan for the general uplift and promotion of those intelligences. He proposed to raise his spiritual offspring to His own exalted plane, His own divine stature, and share with them the empire of the universe.

### The God Story

The English word "Gospel" comes from the Anglo-Saxon "Godspell," or God-story—the Story of God. In its fullest scope of meaning, it signifies everything connected with the wondrous career of that divine being who was known among men as Jesus of Nazareth, but who was and is no other than Jehovah, the God of Israel, who died to redeem the world. (D. and C. 110:1-4.) The Savior's life on earth, His death, resurrection and ascension, with the conditions prescribed by Him upon which a fallen world might profit further from His sacrifice for its redemption—these are all gospel features, but not the Gospel in its entirety.

The full story of the God who died for man involves events both past and future, events pre-mortal and post-mortal, scenes pre-existent in which He was chosen to play His mighty part in the great tragedy of human experience, scenes yet to come in which He will make another and a more glorious appearing upon the stage of time, enacting the illustrious role of King of Kings and reigning over the earth a thousand years.

### Basic Principles

When we consider the Gospel, therefore, we should bear in mind that it means something more than the laws and ordinances thereof. These are not to be separated from the basic principles upon which they rest—the mighty foundation stones of Sacrifice and Redemption, without which all this sacred legislation would be of no effect—mere machinery without the power. Nor can those basic principles, nor that Divine Energy which vitalizes, makes operative and effective those laws and ordinances, be dissociated from the idea of endless progression, the great and paramount purpose for which the Gospel code was framed, the Gospel in its fulness instituted.

### Fall and Redemption

The fall of man and his redemption from the fall are both steps in the march of eternal progression. Adam and Eve were not vulgar criminals. They fell—that is to say, became mortal to carry out a part of the divine plan. They fell that the human race might be born into this world. (2 Nephi, 2:22-25.) We were but spirits in the pre-existence, incomplete without bodies, and consequently incapable of exaltation. We came here to obtain our bodies and thus become souls. Spirit and body constitute the soul, and it is the soul that goes on to perfection.

The transgression of our first parents was not **malum per se**—wrong in itself; but **malum prohibitum**—wrong because forbidden. To illustrate: Upon a beautiful lawn has been placed a sign reading, “Keep off the grass.” There is nothing essentially evil in walking on grass, yet if one walks upon the grass where such a sign

has been placed by rightful authority, he commits a trespass and may be lawfully punished. So with Adam and Eve. Their offense was **malum prohibitum**. They did that which they had been commanded not to do; and yet it was what they were expected to do, and what the Lord intended they should do, for the best good of all.

But the fall brought death, a death that would have been perpetual upon all earthly things, had nothing been done to offset or counteract it. The scale of Eternal Justice had been unbalanced by Adam's disobedience, and it took Christ's sacrificial atonement, His free-will offering of himself, to reposit the unbalanced scale, restore the equilibrium of right, and bring a spiritually dead world to life again. By vanquishing death, Christ retrieved all that had been lost and put redeemed man in a position to continue his journey toward perfection.

### Essentials to Progress

All this, and everything else vitally connected with man's mortal pilgrimage, was understood and arranged before that pilgrimage began. Earth's creation, the means of getting man down upon the earth, and the means of redeeming him from the earth, were among the essentials to further progress.

### Elect of Elohim

In the Eternal Councils, while the creation of "an earth" was in contemplation, the question arose as to who among the sons of God should redeem man from the fall. Lucifer, "an angel in authority," would fain have been selected for this exalted mission; but his scheme for human redemption was of a compulsory character, destructive of the free agency of man. Moreover, this "Son of the Morning" had become darkened to that de-

gree that he demanded, in return for his proposed service, the honor and glory that belong only to the Highest. Therefore was he rejected, and rebelling, "was thrust down from the presence of God and the Son, and the heavens wept over him." (Pearl of Great Price, Moses 4:1-4; D. and C. 76:25, 26.)

The Chosen One stood first among all the sons of Deity. (Rom. 8:29.) To him was assigned the role of Earth's Redeemer. And while revelation is silent upon the subject, or not so specific in their case, we have every reason to believe that the parts played by Adam and Eve and other "noble and great ones" in this mighty drama, were cast at the same time. (Abr. 3:22, 23; Jer. 1:5; Hist. Ch., Vol. 6, p. 364.)

### Liberty's Perfect Law

The Gospel of Christ, unlike the defective scheme proposed by Lucifer, gives the right of choice between good and evil. It saves men, not **in** their sins, but **from** their sins—liberates them from spiritual darkness, the bondage of death and hell, and lifts them into the joy and freedom of light and life eternal. Hence that splendid phrase, that majestic synonym for the Gospel—"The Perfect Law of Liberty." (James 1:25.)

### The Gospel Ladder

The Gospel is a great spiritual ladder, resting upon a rock called Jesus Christ, and reaching from earth to heaven. It was revealed from God out of Eternity at the very beginning of Time. It was the means whereby our great ancestor, Adam, after his expulsion from Eden, regained the Divine Presence from which he had been banished; and it is the means whereby his posterity,



such as are obedient to the Gospel's requirements (Abr. 3:25), may follow him into the Celestial Kingdom. The same ladder that he climbed, until beyond the reach of the fatal consequences of his transgression, his descendants, inheriting from him the effects of the fall, must also climb, or they will never see the face of God in eternal glory. (D. and C. 76:112.)

When Adam fell, it was as if the whole human family had tumbled into a pit—a pit so deep, so precipitous, that emergence therefrom, unaided, was absolutely impossible. But a kind and powerful Friend comes to the mouth of the pit, lets down a ladder, and says to the imprisoned host below: "Now climb." Those who climb get out of the pit; those who refuse to climb stay in the pit. And who is to blame but themselves?

### **A Series of Dispensations**

The Gospel has been in the world from Adam's day until now—not continuously, but intermittently. Withdrawn when the world proved unworthy of it, it has been restored again and again, as often as God's work required and His will decreed.

### **First Principles**

Faith is the first round of the Gospel ladder, the first principle of salvation. It had to be, for it is "the moving cause of all action," and "the foundation of all righteousness."

I once heard it spoken of as "a contemptible quality"—and that, too, by a professed minister of Christ. He asserted that faith is mere credulity, a weak willingness to believe anything, however improbable or absurd. When I referred to it as a spiritual force, he said I was attaching to the term a significance that it had never

borne. When I quoted the words of the Savior: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove," he exclaimed rather flippantly: "Oh, it takes picks and shovels to move mountains!"

And so it does, if one has no better way of moving them. But what about the faith necessary to handle pick and shovel? There never was a shovelful of earth lifted but by faith. It is the mainspring of all energy, all movement. The smallest as well as the greatest acts of our lives grow out of it.

### The Power of Faith

You ladies and gentlemen of my invisible audience, now "listening in"—what induced you to assemble or put yourselves in a position to hear what I am saying? Was it not because you believed you could do so? But for that belief, that faith, you would not have turned on the current connecting your radio sets with this station. And when you turn off the current and disperse or retire, it will be because you believe it possible. If you did not so believe, you would not, could not stir out of your seats. Is such a power "contemptible," a thing to be sneered at and ridiculed?

The Savior, when instructing his disciples upon this subject, was not measuring the **amount** of faith by the **size** of the mustard seed. He meant, I believe, that if man would live the law of his being as faithfully as the little mustard seed lives the law governing its growth and activity, he would have infinitely more power than he now possesses. Look at that pavement of solid rock or cement, upheaved and riven asunder by a root springing from a tiny seed underground. Does it not suggest a hidden strength in that humble germ, almost

uncanny to contemplate? What, then, of God's offspring, man, and his potential possibilities?

In its incipency faith may resemble at times mere credulity. That untutored savage (if the story be true) who was told by an early settler in New England that gunpowder, planted, would produce gunpowder, believed it, not yet having learned that the white man could lie. He therefore parted with his valuable pelts for a small quantity of the explosive material, and put it in the ground. But the desired result was not forthcoming. Faith, though higher than reason, must have a reasonable foundation. The Spirit of Truth must inspire it. This was not the case with the poor misguided Indian. He trusted in a falsehood, and was deceived.

But some good came of it. While the planting did not produce powder, it produced a wiser Indian—one who was not to be fooled that way again.

If the Indian's faith had been a perfect faith, intelligent, heaven-inspired, he could have produced gunpowder or any other commodity from the all-containing elements around him; and that, too, without planting a seed or awaiting any ordinary process of manufacture. The turning of water into wine, the feeding of the five thousand with five loaves of bread and two fishes, with all the other wonderful works wrought by the Savior—what were they but manifestations of an intelligent, all-powerful faith, to possess which is to possess the power to move mountains—without picks and shovels, my doubt-ridden friend to the contrary notwithstanding?

God did not create the principle of faith. It is co-existent with Him. But by means of it He created the universe, and by means of it He upholds, sustains and controls the universe. Recognizing this eternal principle

as a means of uplift and advancement, He made it a part of His great plan for man's rise to everlasting glory.

### Repentance—Confession

Repentance, another eternal principle, is the second round of the ladder. Repentance does not mean to be sorry because you are caught doing wrong—a sorrow not for sin, but for sin's detection. Chagrin is not repentance, nor is remorse, taken alone. True repentance means reformation, or a desire to reform. Stop doing wrong, and do right—that is repentance, the only kind of repentance that will save anyone.

“By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.” (D. and C. 58:43.) Confess to whom? First to himself—for without that, no real repentance is possible. Then to God, and if need be to the servants of God, who have the right to receive confessions and the power to forgive sins.

But the obligation to confess is no weightier than the obligation to keep sacred the confession. Gossips and scandal-mongers have no right to these things, and no true servant of the Just and Merciful would put it into the power of such characters to injure or discourage a child of God, a penitent prodigal, returning to his Father's heart and home.

### Regeneration—Illumination

Baptism is the next law of the Gospel. Sin must not only be repented of; it must be washed away, if one seeks admission into the Heavenly Kingdom. Nothing unclean can inherit the presence of the Holy One. Baptism is the soul-cleansing process. It is also the means of illumining the soul, so that it can see that

Kingdom, or comprehend the things of God, and be led and guided into all truth. (John 3:3; I Cor. 2:9-11.) Baptism is twofold, because its purpose is twofold. It must be by Water and by Spirit, made effectual by Blood—the atoning blood of Christ. Water, in and of itself, cannot wash away sin; but obedience, typified by the water, can and does. “For by the Water ye keep the commandment; by the Spirit ye are justified, and by the Blood ye are sanctified.” (Moses 6:60.)

### Meaning and Mode

Baptism means to wash—not a part of the body, but the entire soul. The very word means to bury. Baptism was instituted in the similitude of Christ’s burial and resurrection. (Rom. 6:4, 5.) Immersion, therefore, is the proper mode of administering it. Sprinkling or pouring is not in the likeness of burial and resurrection. But immersion is, and any deviation from that form destroys the symbolism of this beautiful and sacred ceremony. “I indeed have baptized you with water,” said the great Forerunner; “but He (the Mightier) shall baptize you with the Holy Ghost.” (Mark 1:8.) It was baptism in each case, and baptism signifies immersion.

Moreover, to be effective, baptism must be administered by one having divine authority to so officiate. “For no man taketh this honor unto himself.”

Baptism, in Apostolic times, was termed “the washing of regeneration.” Regeneration means new birth. It is the doorway to God’s house—the gateway into His kingdom. How dare any man proclaim it non-essential, unnecessary, when One greater than man, who was Himself baptized to show the way and “to fulfill all righteousness,” has declared in words that come ringing down

the ages: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.) Let no man deem non-essential those sacred, divinely-revealed ordinances upon which the world's salvation depends.

### Always the Same

Faith, Repentance, Baptism, these are the initiatory principles of the Everlasting Gospel—so called because it proceeds from Him who is Everlasting, and because its principles never change, but are the same yesterday, today and forever.

Man is the child of God, fashioned in His image, endowed with divine attributes, and capable of ascending to celestial heights. By means of the Gospel of Christ, the sons and daughters of Deity—you and I, my hearers, and all the rest of the race—may advance, if we will, from stage to stage of soul-development, until we become like our heavenly parents, the Eternal Father and Mother, inheriting endless thrones and dominions and receiving "a fulness of joy." (D. and C. 76:50-70; 93:33; Abr. 3:26.)

### III.

#### “COME OUT OF HER, MY PEOPLE”

“He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”

The gathering of Israel, which John the Revelator foresaw, and which the Hebrew prophets had predicted, is the complement to the dispersion of Israel, which was likewise divinely foretold. More than fourteen centuries before the birth of the Savior, when the Twelve Tribes were about to possess themselves of the choice land which the Lord had given to their forefathers, but which was occupied by the usurping Canaanites, Moses, Israel's great leader and law-giver, promised them that so long as they served Jehovah and honored His statutes, they should prosper and remain an independent nation. But he also warned them, that if they forsook Jehovah and served other gods, He would scatter them “among all people, from the one end of the earth even unto the other.” (Deut. 28:64.) Similar predictions were made by other ancient seers. (I Kings 14:15; Hosea 7:8; Amos 7:11; 9:9.)

#### Israel's Dispersion

Disobedience to these counsels and admonitions brought the dire consequences that had been portrayed. It was during the first quarter of the seventh century B. C., that the prophecies of Israel's dispersion began to be fulfilled.

“The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.”

The empire of David and Solomon was then a thing of the past. It had been rent asunder, and the two parts were known, respectively, as the Kingdom of Judah, situated in the South, and the Kingdom of Israel, in the North. Upon this northern kingdom the warlike Assyrians descended, and began the work of its destruction. In a series of deportations they carried away the inhabitants and, as customary with conquerors in those days, supplied their places with colonists from other parts.

### The Lost Tribes

Concerning the deported—the famous “Lost Tribes”—very little is now known. Josephus, the Jewish historian, who wrote during the first century after Christ, states that they were then beyond the Euphrates; and Esdras, in the Apocrypha, declares that they went a journey of a year and a half into “the north country.” It is from “the north country” that these tribes are to return, according to ancient and modern prophecy. (Jer. 31:8; D. and C. 110:11; 133:26.)

### Judah Led Captive

Next to fall was the Kingdom of Judah, which was destroyed by Nebuchadnezzar, King of Babylon, and its inhabitants carried into captivity, B. C., 588. Those mighty prophets, Isaiah and Jeremiah, figured during this distressful period, and both depicted in fervid eloquence, unparalleled for sublimity and pathos, the impending doom of the Jewish monarchy.

Just before that catastrophe, and while Jeremiah was delivering his fateful message to Judah’s king, princes and people, a prophet named Lehi (of whom the Book



of Mormon tells) led a colony out from Jerusalem; and by these and other colonists that followed them, among whom was a son of King Zedekiah—Mulek by name—America, both South and North, was peopled with descendants of Joseph and Judah, represented in a degenerate state by the savage red men whom Columbus, in A. D., 1492, discovered and named Indians.

The Babylonian Captivity lasted for seventy years, and then, by decree of Cyrus the Great, who had conquered Babylon, the exiled Jews, such as cared to avail themselves of the gracious privilege, were permitted to return to their homeland and rebuild Jerusalem. A remnant of fifty thousand returned, and it was to their descendants that Christ came, and predicted, after their rejection of Him, that their "house" should be "left unto them desolate."

The Roman conquest of 70 A. D., with other like events, completed the tragic story, one tersely told by the Apostle James, in addressing his epistle "to the Twelve Tribes which are scattered abroad."

### **The Gathering Foretold**

So much for the dispersion; now as to the gathering of the dispersed—an event predicted by Isaiah in these words:

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (11:12.)

Jeremiah thus proclaimed it: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." (31:10.)

The Savior himself must have had the same thing in mind, when dwelling prophetically upon the signs that were to precede his second coming. He declared that the "Son of Man" (meaning himself) would "send his angels with a great sound of a trumpet," and they should "gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.)

The reason for such a gathering resides in the fact that the God of Israel, Jesus Christ, is coming to reign over the earth, and the descendants of Jacob, whose surname is Israel, are the people who have the right to prepare the way before Him. Hence, upon the listening ear of that lonely prisoner on Patmos fell a voice from Heaven, sounding the slogan of the present hour:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:4, 5.)

### **Babylon's Fall Predicted**

"And there followed another angel, saying, Babylon is fallen, is fallen." (14:8.)

The Lord's people are the descendants of Abraham, Isaac and Jacob, otherwise known as the children of Israel. But "Babylon"—who is she? "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth"—such is the definition given in the Apocalypse. (17:5.) Babylon or Babel stands for the confusion of tongues, referring to the heaven-seeking Tower of primeval times. (Gen. 11:1-9.) Also it was the name of a city built by Nebuchadnezzar in after centuries. Babylon, today, may be regarded as a term describing the wicked part of the modern world—those who

know not God nor the things of God, those who revel in sin and refuse to repent, though faithfully warned of the judgments of the Almighty impending over them, threatening their utter destruction. Babylon (morally fallen already) will fall as literally as Sodom and Gomorrah fell; and the righteous, typified by faithful Lot and his household, who fled for safety from the doomed Cities of the Plains, are called to come out of her, lest the tribulations in store for the workers of iniquity be likewise visited upon them.

To come out of Babylon means to forsake the ways of the wicked, to shun the vices and follies of the ungodly; and it also signifies a literal migration of the Lord's people from all lands whither their ancestors were driven, back to their own fatherlands—the Land of Joseph (America) and the Land of Judah in Palestine.

### **The House of Israel**

The House of Israel was divinely established for a high and definite purpose. It was to give the God of Israel, who became the World's Redeemer, a proper lineage through which to come and a worthy medium whereby to promote His wise and beneficent designs toward the human family. The strict commandments and regulations given to Israel in the days of Moses had as their primal object the preservation of a pure lineage for the Lamb of God, who was to be "without spot or blemish," as shown symbolically in the annual Feast of the Passover.

But choice spirits, as well as choice blood, were an essential factor in the problem; a truth hinted at by Moses, in telling how the Most High, "in the days of old," "in the years of many generations," "separated the

sons of Adam," and "set the bounds of the people according to the number of the children of Israel." (Deut. 32:7, 8.) Evidently he was speaking, not of a temporal Israel, unborn at the early period indicated, but of a spirit Israel, according to whose numbers, known in heaven before they had taken bodies on earth, the boundaries of "the people" were determined.

It was intended that this chosen nation should have "room to dwell." It was of the utmost consequence that a people upon whom rested so weighty a responsibility should be well placed, with every facility for the accomplishment of the sacred mission unto which they had been called. They were to be the oracles and dispensers of heavenly wisdom. Upon them would devolve the high duty of keeping alive on earthly altars the fires of divine truth. They were not to bow down to idols, as did the heathen nations around them, but were to worship the true and living God, the invisible Jehovah, walking by faith where others, less worthy, walked by sight, demanding to see before they would believe. They were forbidden to intermarry with other nations, lest they might worship the gods of those nations, practice their vices, and corrupt the noble lineage through which was to come the Savior of the World.

### **A Blessing to All Nations**

It is God's will and a part of His gracious design that all nations shall be blessed, and that the House of Israel shall be the means of bestowing that blessing. This is just as true of Latter-day Israel, as of Israel in former days. The Church of Jesus Christ of Latter-day Saints is an institution organized and built up by a people claiming lineal descent from Joseph of old, through Eph-

raim—God's "first-born," the earliest branch of the Israelitish tree to bear Gospel fruit in modern times. This Church was intended to be, and is, a blessing to all nations. The God of Israel was its Founder, and He stands at its head. It proclaims itself the prophetic Ensign lifted for Israel's gathering, in fulfillment of ancient prophecy.

### A Double Purpose

The calamities that came upon the chosen people served a double purpose, punishing them for disobedience and rebellion, and at the same time helping to fulfill the covenant that God had made with their progenitors. This covenant—that in them and in their seed all the nations of the earth should be blessed—was fulfilled by Jehovah in person when He came through the lineage of those patriarchs as the Savior of mankind. And the House of Israel, in preparing the way before Him and carrying on the work that He began, also contributed to the fulfillment. This is especially true of the Prophets who foretold His advent, and the Apostles who preached the Gospel to Jew and Gentile. Likewise has Latter-day Israel done works conducive to the same great end.

The history of the House of Israel is the history of a martyred nation, suffering for the welfare of other nations, whatever may be said of the immediate cause of their woes—the transgressions that justified the Shepherd in bringing upon the sheep troubles that were among the "offenses" that "must needs come."

### Calamity's Compensations

In what way, it may be asked, have the calamities upon Israel proved a blessing to the human race? How, by the scattering of the children of Abraham, Isaac and

Jacob, was God's promise to those patriarchs in any degree fulfilled?

As I view it, by those acts of deportation, enforced exile and voluntary wandering, the blood of Israel, the blood that believes, with choice spirits answering to that blood and no doubt selected for the purpose, were sent into those nations where the Gospel has since been preached—spirits capable of recognizing and appreciating the Truth, and brave enough to embrace it, regardless of consequences; thus setting an example to those around them, influencing many in the same direction, and facilitating the spread of Christ's Message through the world.

And such things told in after years. One of the marvels of history is the rapid spread of the Faith in the days of the ancient Twelve, who, unlettered as most of them were, and in the midst of the fiercest persecution, planted the Gospel standard in all the principal cities of the Roman Empire—and this, within the short space of half a century. A similar marvel is the spread of the restored Gospel through the nations of modern times, a work yet in its infancy. How could such things be if the Lord had not prepared the way by sending the blood and genius of Israel into all nations, prior to pouring out upon His people and those adhering to them the spirit of the Gospel and the Gathering?

The compensations of calamity are apparent in the mightiest events that history has chronicled. Adam fell that men might be. Christ died to burst the bands of death. And the chosen people were scattered over the world, in order that Gospel Truth, following the red track of their martyrdom, might make its way more readily among the nations with whom they were mingled.

“God moves in a mysterious way  
His wonders to perform.”

### **The Shepherd's Call**

Hear it, O Israel! Hear it, ye children of Jacob! The night of dispersion is past. The day of gathering has dawned. The tempests that broke above the heads of your ancestors have spent their fury and the clouds have parted and are rolling away. The barren ground, refreshed by the fearful visitation, has brought forth abundantly and a ripened harvest awaits the reaper's sickle. The revivifying rains, having fulfilled their mission, must now return to the ocean whence they were taken. Such is the meaning, the symbolism of the dispersion and gathering of Israel.

## IV. THE BOOK WITH SEVEN SEALS

**“And I Saw in the Right Hand of Him that Sat on the Throne, a Book Sealed with Seven Seals.” (Rev. 5:1.)**

What was the meaning of that book, seen by John the Revelator in his wonderful vision? John does not tell us. But Joseph Smith does. He says in effect that that sealed volume represents the real history of this world—not as man has written it, but as Truth’s impartial pen has set it down.

### History False and True

History, as we have it, abounds in errors and misstatements, innocent or intentional. It is full of favoritism, of prejudice for or against men and things in general. “What is history, but what we agree it shall be?” asks Napoleon. This cannot be said of the book that John beheld. It is an authentic, reliable record of events as they have actually occurred, of the lives of men as they really lived, a complete, just and fair account of the deeds done in the body. It is what the eye of God has seen, what the recording angel has written. And men will have to face that record when they stand before the Judgment Seat.

But let us see just what Joseph Smith said, the very words used by him when dealing with this vital problem. Someone had asked him:

“What are we to understand by the book which John saw which was sealed on the back with seven seals?”

The Prophet answered the question in these words:



### An Inspired Exegesis

“We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.” (D. and C. 77:6.)

Two other questions, related to the first, were also answered by the Prophet, the questions and answers being as follows:

Q. “What are we to understand by the seven seals with which it (the book) was sealed?”

A. “We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.”

Q. “What are we to understand by the sounding of the trumpets, mentioned in the eighth chapter of the Revelation?”

A. “We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.” (77:12.)

### Time and Eternity

It appears from this statement that Earth’s “temporal existence” is synonymous with Time, considered as distinct from Eternity (endless duration) of which it forms a part. In the divine economy Time is segregated and sub-divided into centuries, years, months, weeks, days, hours, minutes and seconds, all for man’s convenience in reckoning. But God does not reckon that way. To Him there is neither past nor future. It is one eternal Now to Him who sitteth in the midst of all things. To

His infinite view, His all-seeing eye, that which shall be is as plainly manifest as that which is or has been. "All is as one day with God, and time only is measured unto men." (Book of Mormon, Alma 40:8.)

### Creation's Sabbath

Joseph Smith, in saying that God made the world in six days and sanctified the seventh day, was virtually repeating the declaration in Genesis regarding the same great event. (2:1-3.) The Creator did all of his work pertaining to the creation of this planet in six days, and rested upon the seventh, setting an example of Sabbath-keeping that men would do well to follow. Were it not the wisest and best thing to do, the all-good, all-wise Exemplar would not have required it of his creatures, nor would He have led the way by observing that day as a day of rest.

### Rest Not Idleness

But rest is not idleness. We may be sure that the Great Creator did not sanctify his sabbath day by doing nothing. Moreover, it is only reasonable to conclude that He did something different to what He had been doing, something needful to be done that would sanctify all that had been done. Change, not idleness, brings rest, and sacred service, worship, is the best possible change from physical or mental toil.

That the days of creation were ordinary days of twenty-four hours each, based upon earth's diurnal revolutions, no one is required to believe. Man had not yet been placed upon the earth—then in course of preparation for his advent; nor had Adam received from God his system of reckoning. (Abr. 5:13.) They were not man's days, but God's days, and just how long or how

short they were, we are not informed. We can speak positively only of what Divine Revelation or its hand-maid, human science, has made known.

### Seven Great Days

This much is plain, however, or may be logically deduced from the Prophet's statement: Time—the period of this planet's "temporal existence"—is sub-divided into seven lesser periods, each of a thousand years, and the beginning of the seventh thousand years is to witness the world's sanctification. In other words, these seven periods are as seven great days, during six of which Mother Earth will do all her work and will then rest—not in idleness, but in freedom from strife and turmoil, and by doing something different to what she has been doing through the six long, wearisome days that are to be crowned with a period of universal peace.

The seven thousand years corresponding to the seven seals of the Apocalyptic volume, do not include the period of our planet's creation and preparation as a dwelling place for man. Neither do they extend past the close of the Millennial Reign. They are limited to Earth's "temporal existence." They are the days of her mortal probation. Earth, obedient to celestial law, including the law of the Sabbath, merits and will receive a celestial reward. "Notwithstanding it shall die, it shall be quickened again, and the righteous shall inherit it." (D. and C. 88:25, 26.)

### A Day With God

The Prophet's translation of the Book of Abraham explains that those seven great days are "after the Lord's time," or according to the reckoning of Kolob,

a mighty governing planet nearest the Celestial Throne, a planet revolving once in a thousand years. (Abr. 3:4.) This period, therefore, is a day upon Kolob, a day with God. The Apostle Peter must have had it in mind when he said: "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8.) And it had figured also in the warning given to Adam: "In the day that thou eatest thereof thou shalt surely die?" (Gen. 2:17.) For Adam—though he died spiritually as soon as he had eaten of the forbidden fruit, and remained spiritually dead until the Gospel redeemed him—lived on in the flesh to the age of 930, dying within the day of a thousand years. And may there not be days even longer than the days upon Kolob? The universe is infinite. (Abr. 3:8, 9.)

### Symbolism of the Seventh Day

Who among men first recognized in the seventh day of the week a symbol of Christ's millennial reign, I know not; but it must be apparent to all that the symbolism of the seventh day does not stand alone. The idea of a greater Sunday carries with it the idea of a greater Saturday, of which all lesser Saturdays are typical. The World's Saturday Night must necessarily precede the World's Sunday Morning.

### The Saturday Evening of Time

Now consult your Bibles—if they be up-to-date Bibles in publication. Look at the figures at the top of the columns. According to this chronology—admittedly imperfect, yet approximately correct—four thousand years, or four of the seven great days given to this planet as the period of its "temporal existence," had passed before

Christ was crucified; while nearly two thousand years have gone by since. Consequently we stand at the present moment—where? In the Saturday Evening of Time, at or near the end of the sixth day of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World.

Saturday in Christian lands is a day set apart for house-cleaning, a time for “putting things to rights,” in preparation for the sacred day of rest. Preliminary to the condition of purity, order and quietness especially desirable on that day, the house, in domestic parlance, is “upset”—“turned topsy-turvy.” Furniture is moved and dusted; floors are scrubbed, windows cleaned and stoves polished; the body is bathed; all rubbish burned and everything done that ought to be done, so that when night is past and glorious morning dawns, the rising sun can smile approvingly on a renovated, sweet and wholesome scene, and the Lord’s day be kept, as he intended it should be, in cleanliness, which is “next to godliness.”

Is there not something symbolical in all this? Does it not suggest a greater Saturday, a time of agitation, of strenuous toil, during which all will be made ready for the blest sabbatic era that is to follow?

### Signs of Christ’s Coming

Marvel not, then, that all things are in commotion; that many “run to and fro” and that “knowledge” is “increased,” both for good and ill. (Dan. 12:4.) War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Savior’s second coming. (Matt. 24; D. and C. 63, 87.) Tyranny and wickedness must be overthrown, and the way prepared

for Him who, though gracious and merciful to all, and forgiving to sinners who repent, "cannot look upon sin with the least degree of allowance." (1:31, 32.) Earth must be freed from oppression and cleansed from all iniquity. It is God's house. He is coming to live in it and to make of it a glorified mansion. House-cleaning is in progress, and Saturday's work must be done and out of the way before the Lord of the Sabbath appears.

### The Millennial Reign

Messiah's glorious advent will bring the morning of the "first resurrection"—the resurrection of the just, who are to reign with Christ during the thousand years of peace. "The rest of the dead" will not come forth from the grave until the thousand years are "finished." (Rev. 20:4, 5.)

During the great and restful Millennium, Satan will be bound (Rev. 20:1-3)—chained by the power of the Priesthood and the righteousness of God's people. Men, no longer tempted by the Evil One, will not hate their fellowmen. Nation will not rise against nation, neither will they learn war any more. The Spirit of the Lord will be poured out upon man and beast and bird and reptile, and none shall hurt or destroy throughout Christ's universal domain.

### Satan's Overthrow

The loosing of Satan for "a little season," during which he will "go out to deceive the nations which are in the four quarters of the earth," will be followed by his final and complete overthrow, with all the infernal powers then encompassing "the camp of the saints and the be-

loved city." Fire from Heaven will devour them. So says the word of the Lord. (Rev. 20:7-10.)

### **Earth's Glorious Destiny**

Sanctified by the Savior's sabbatic reign and glorified through a baptism of fire, Earth will be changed into a celestial sphere, an everlasting abode for the righteous. According to Joseph the Seer, the "sea of glass like unto crystal," seen by John in his vision on Patmos, was "the earth in its sanctified, immortal and eternal state." (Rev. 4:6; D. and C. 77:1.)

## V.

### THE GREAT WHITE THRONE

Preceding the death and resurrection of this planet (D. and C. 88:25, 26), will come the Last Resurrection and the Final Judgment, briefly described by John the Revelator in these sublime words:

#### The Judgment Seat

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” (Rev. 20:11-13.)

#### From Truth Unto Fables

Strange, is it not, passing strange, that after so solemn and emphatic a pronouncement upon this subject, by one who knew whereof he spoke, men professing to believe the same Gospel that John believed, and that he and his fellow apostles had plainly taught, would virtually deny the doctrine advanced by those heaven-inspired oracles and supersede it in the curriculum of their religious faith with a tenet so inconsistent, so unreasonable as that to which I am about to call attention?

#### Man-Made Doctrines

John the Apostle saw that all men would be judged “according to their works;” and James the Apostle evi-



dently agreed with him, holding that faith without works is dead. (2:17.) But Christian teachers, in after times, invented and spread the fatalistic doctrine that men are pre-destined to be saved or pre-destined to be damned, regardless of their works.

Joseph Smith denounced this doctrine as man-made, unauthorized of God, unsupported by scripture, and at variance with reason and every sense of right. He reaffirmed John's positive statement, that men are to be judged "according to their works," saying in substance: No man is pre-destined to be saved, no man is pre-destined to be damned. Men are free to choose between good and evil, between right and wrong, and must abide the consequences of the choice they make.

The hideous dogma of infant damnation was also being propagated at that time. Little children, mere babes, were consigned theologically to the infernal regions, if it so happened that they had died without being baptized. Strange fire to burn upon the altar of God's infinite love!

Joseph branded it as false; repeating what the scriptures affirm, that baptism is for the remission of sins (Acts 2:38), and declaring that children, up to a certain age, have no sins, and consequently need no baptism. In their infantile condition they are types of the innocence and purity required of grown-up men and women before they can enter into the Kingdom of Heaven. Until they become accountable—and the Church holds this to be at the age of eight years—they are not eligible for baptism, and it is a sin to baptize them, involving as it does the vain use of a sacred ordinance. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." (Mark 10:14; Luke 18:16.) This

utterance of the gentle Savior's was reiterated by the modern prophet in delivering his message to the world.

Likewise was it preached that all those virtuous men and women who had lived before Christ came—most of whom had never heard the Gospel, had never so much as known that there was a Gospel—were eternally lost, because, forsooth, they had not belonged to the Christian Church—a church that did not exist in their day! As if a just God would hold men accountable for an opportunity that they never possessed! Sometime, somewhere, in this world or the world to come, every child of God will have a chance to accept or reject the message of salvation. Were it otherwise, there could be no such thing as a righteous judgment.

So says "Mormonism," proclaiming the great doctrine of salvation for the dead, such as believe and repent in the Spirit World, and accept the vicarious work—baptisms and other ordinances—done for them in the temples built by the Saints on earth. For this purpose Elijah, the translated Prophet, appeared to Joseph Smith and Oliver Cowdery, restoring the keys for turning to each other the hearts of the fathers and the children—the dead and the living—as mentioned in ancient and modern scripture. (Mal. 4:5, 6; D. and C. 110:13-16.)

### The Father's "Many Mansions"

Opposite the sectarian dogma of one heaven for the good and one hell for the bad, Joseph Smith placed this doctrine of the Christ: "In my Father's house are many mansions." (John 14:2.) He declared that the glorified planets are God's kingdoms; that to each kingdom a law has been given; and whosoever would inherit any one of

those kingdoms must abide the law pertaining to that kingdom, whether it be celestial, terrestrial or telestial.

“For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

“And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

“And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.” (D. & C. 88:22-24.)

### Nothing New

This was not a new doctrine. Joseph Smith taught nothing new. He preached the Everlasting Gospel—preached it in its purity and power; and that is why his teachings cannot be overthrown. They are founded upon the Eternal Rock.

Paul had written of “celestial bodies and bodies terrestrial;” had taught that “there is one glory of the sun, and another glory of the moon, and another glory of the stars;” and as “one star differeth from another star in glory, so also is the resurrection of the dead.” (I Cor. 15:40-42.)

Joseph put forth the same doctrine even more plainly, and amplified it in a most wonderful manner. One of his greatest visions was that of the Three Glories—celestial, terrestrial and telestial—in which was outlined the endless future of the human race, all judged according to their works and rewarded according to their merits.

### A Nautical Illustration

Many years ago I was crossing the Atlantic on an ocean liner, and had secured a first-cabin berth—the only one remaining unsold when I made my purchase. The vessel had three compartments—first class, second class

and steerage. The first-cabin berths were the best furnished and the most favorably situated for comfort, convenience and safety. The passengers who occupied them were shown every courtesy, their food was of the choicest, the captain and the other officers were their associates, and they enjoyed the full freedom of the ship. They might go down on to the second-cabin deck, or lower down into the steerage, and return without hindrance or question.

But it was different with the passengers in the second compartment. Their food was not so good, their berths were less comfortable, and their privileges fewer. They might descend into the steerage, but were not permitted upon the upper deck.

Conditions in the steerage were even less favorable. There the food was poorer still, and the restrictions were yet more rigid. The occupants of that section were not allowed even second-rate privileges. They had to remain right where they were, receiving only that to which they were justly entitled.

I was struck with the analogy existing between the things that I beheld and the higher things which they seemed to symbolize. That ocean-going steamer was to me a likeness of human destiny, as made known by divine revelation: All souls rewarded according to their works, inheriting their just dues and deserts in the "many mansions" of the Father.

### The Three Glories

"And this is the testimony of the Gospel of Christ concerning those who come forth in the resurrection of the just:

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given. \* \* \*

“That by keeping the commandments they might be washed and cleansed from all their sins,” “receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true.

“They are they who are the Church of the First-born.

“They are they into whose hands the Father has given all things.”

“These shall dwell in the presence of God and His Christ forever and ever.”

“These are they who shall have part in the first resurrection.”

“These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.” (D. & C. 76:50-70.)

In other words—if the maritime metaphor be allowed—these were first-cabin passengers over the sea of mortal life. They gave to the Captain of Souls the fulness of their obedience, and received from him the fulness of recognition and reward. And they continue to be first-class passengers when launched upon the ocean of Eternal Life. They enjoy “the full freedom of the ship.” All privileges, all possessions are theirs. They associate with divine beings and are themselves divine.

Concerning those who attain to terrestrial spheres, the Vision from which I am quoting goes on to say:

“Behold these are they who died without law;

“And also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh.

“Who received not the testimony of Jesus in the flesh, but afterwards received it.”

“These are they who receive of His glory, but not of His fulness.”

“Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.” (72-74, 76, 78.)

Continuing the comparison: These voyagers paid only for second-rate privileges. They gave a part but not all of their allegiance to Him who has said: “Thou

shalt have no other gods before me." Truth they loved, but not whole-heartedly. They loved money and pleasure more, and strove for fame and the world's applause rather than for the approval of Heaven. Though believing in Christ, they were not valiant in His cause. Worthy of the Kingdom, but not of the Crown—such is the divine pronouncement in their case. They shine not like the golden sun, but like the silvery moon which beams with reflected, not with original light.

As for those who inherit telestial conditions, differing from the terrestrial as the twinkling stars differ from the sun and moon—were they not symbolized by the steerage and its occupants? "These are they who are thrust down to hell." Criminals of every type and grade, who "suffer the wrath of Almighty God" until purged of their uncleanness and made fit for what awaits them.

"These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work."

They "receive not the Gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant."

"These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne forever and ever;

"For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared;

"And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." (84-112.)

### Sons of Perdition

One class alone remains outside salvation's pale, permanently condemned. They who sin against the Holy Ghost—for them there is no forgiveness. But one must receive the Holy Ghost before he can sin against it. A son of perdition must have had knowledge and power sufficient for celestial exaltation, and then have

thrown it all away and trampled upon it as a thing of naught, proving utterly recreant to the great light once possessed. They who deny the Son, after the Father has revealed him (and few go that far)—are sons of perdition. (31, 38.) They cannot repent, and that is what makes their case hopeless; all salvation being predicated upon repentance.

They are as first-class passengers who, in the full enjoyment of every privilege and advantage pertaining to their highly favored condition, wilfully throw all away and recklessly fling themselves overboard, to go down in unfathomable depths.

### Deeds and Desires

But the final word was not yet spoken. Joseph the Seer had a later vision of the Celestial Kingdom. He saw little children there; also his brother Alvin, a good and worthy man, who had died before the Gospel came again, and consequently was not baptized—saw him in celestial glory. This caused the Prophet to marvel, and then fell a voice from heaven, saying:

“All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom; for I the Lord will judge all men according to their works, according to the desire of their hearts.” (Hist. Ch., Vol. 2, p. 380; Alma 29:4, 5.)

What could be more just, more reasonable? Desires, are they not deeds in embryo? The parent of every deed is the desire that prompted it. Therefore, desires as well as deeds go to judgment.

### Truth the Eternal

These doctrines are not man-made. They are the

revelations of Eternal Truth. They reflect heavenly wisdom, justice, mercy, and are the outflow of that divine intelligence which is the everlasting glory of God. They are the principles of the Gospel of Christ, and are as high above the floundering theories of men as the heavens are higher than the earth.



## VI. THE NEW JERUSALEM

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:2-4.)

"And the city was pure gold, like unto clear glass.

"And the twelve gates were twelve pearls.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

"And the gates of it shall not be shut at all by day: for there shall be no night there.

"And they shall bring the glory and honor of the nations into it.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (18:21, 23-27.)

Most Bible readers, perusing these passages of scripture for the first time, would naturally conclude that they were intended to describe a city built in heaven and lowered down to earth. The author of the sacred song, "Beautiful Zion, Built Above," (Songs of Zion," 92) was undoubtedly of that opinion. But a well-informed Latter-day Saint would hardly share the same view.

### Not Built Above

Joseph Smith's teachings identify Zion with the City of Enoch, which was built on earth and taken into heaven

by translation. Joseph taught that this city would return in the last days and blend with another Zion—New Jerusalem—to be built upon the Land of Joseph (America) by the gathered tribes of Israel, excepting Judah, whose mission is to rebuild the old Jerusalem in Palestine. Evidently it was the return of Enoch's City that John beheld, while gazing with seeric vision upon the New Jerusalem of the Apocalypse.

The account given of Enoch in Genesis is very meagre. Taken alone it would not bear out all that our Prophet says upon this subject. But the Bible, it should be remembered, is only an abridgment, a mere skeleton record of God's dealings with men in ancient times. It does not profess to "tell it all." One of the ancient Apostles said, in effect, that if all the things said and done by Jesus were put into books, the world could not contain them. Allowing for hyperbole it still confirms my statement. The purpose of the Old Testament is to acquaint the world with the general history of the House of Israel which began with Abraham, Isaac and Jacob, two thousand years after Enoch's day. The New Testament aims to present in brief or synoptic form the salient points in the divine mission of the Savior. In the light of these facts the paucity of Bible details as to antediluvian times is easily understood.

### What Moses Taught

In addition to the Bible—the Stick of Judah—and the Book of Mormon—the Stick of Joseph (Ezek. 37:16-19)—two of our published standards of doctrine—the Latter-day Saints have other sacred books, namely, the Doctrine and Covenants (modern revelations) and the Pearl of Great Price. The last-named volume contains, among

other records, the book of Genesis, as revised and expanded by the Spirit of Revelation in the Prophet Joseph Smith, who thus restored many precious truths barely hinted at or not found at all in the Bible, which has been changed in various particulars during its passage down the centuries.

According to the Book of Moses (part of the Pearl of Great Price) Enoch, four thousand years before the birth of the Savior, preached the Gospel of Christ, the same that Adam had received from God in the very morning of Time. Following are some of the words of Moses concerning those ancient days and happenings:

### Enoch and His City

“And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;

“And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

“And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people.

“And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

“And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

“And lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.” (Moses 7:12, 13, 16, 18, 19, 21.)

Some words of an old “Mormon” hymn here fit into my theme:

Glorious things are sung of Zion,  
 Enoch's city seen of old,  
 Where the righteous, being perfect,  
 Walked with God in streets of gold.  
 Love and virtue, faith and wisdom,  
 Grace and gifts were all combined;  
 As himself each loved his neighbor;  
 All were of one heart and mind.

Then the tow'rs of Zion glittered  
 Like the sun in yonder skies,  
 And the wicked stood and trembled,  
 Filled with wonder and surprise:  
 Then their faith and works were perfect—  
 Lo, they followed their great Head;  
 So the city went to heaven,  
 And the world said, Zion's fled

—L. D. S. Hymns, 145.

Thus the City of Enoch was translated—an event regarding which the Bible is silent, merely saying: “Enoch walked with God, and he was not; for God took him.” (Gen. 5:24.)

### Translation Not Resurrection

Translation, according to the Prophet Joseph, does not take men “immediately into the presence of God”—the Celestial Kingdom; but to a terrestrial “place of habitation,” where they are “held in reserve to be ministering angels unto many planets,” not having “yet entered into so great a fulness as those who are resurrected from the dead.” Enoch received a divine appointment to minister to beings of that character. (Hist. Ch. Vol. 4, pp. 209, 210.)

### The Future Unveiled

Enoch walked with God, and was shown “the world for the space of many generations.” (Moses 7:4.) He saw in vision the Deluge, the Crucifixion, the Millennial Dawn, the darkest hour before the dawn. “He saw great

tribulations among the wicked," and beheld the heavens weeping over the sinfulness and resultant sorrows of men. Addressing the compassionate Creator, Enoch inquires :

"How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

"How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

"And were it possible that man could number the particles of the earth yea, millions of earths like this, it would not be a beginning to the number of thy creations, and thy curtains are stretched out still.

"And thou hast taken Zion to thine own bosom from all thy creations, from all eternity to all eternity; and naught but peace, justice and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?" (Moses 7:28-31.)

The Holy One answers, portraying the impending doom, the destruction of the wicked by the flood in the days of Noah, and their imprisonment in spirit dungeons until the coming of Christ, bringing deliverance to the penitent captives, an event referred to in the first Epistle of Peter (3:18-20.)

### The Creator's Covenant

"When shall the earth rest?" cries Enoch; and the Lord thus answers that plaintive prayer :

"As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah. And the day shall come that the earth shall rest.

"But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men. But my people will I preserve."

### Another Zion Promised

"And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea and also the resurrection of all men; and righteousness and truth

will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

“And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other:

“And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made: and for the space of a thousand years the earth shall rest.” (Moses 7:58, 60-64.)

### The Millennium Foreshadowed

The Apostles of Christ must have known of Enoch’s wonderful work. Jude mentions Enoch’s prophecy of the Lord’s coming “with ten thousand of his saints.” (1:14.) Possibly the Twelve had access to the Book of Enoch, one of the lost books of Scripture. At all events they sought to introduce at Jerusalem, among their earliest proselytes, an order similar to that established in the days of Enoch:

“And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common.” (Acts 4:32.)

In America, contemporary with that condition:

“The people were all converted to the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly, one with another.

“And they had all things common among them; therefore there were no rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.” (4 Nephi 1:2, 3.)

It was a veritable foretaste of the Millennium, a delightful foreshadowing of the great Day of Peace.

### Awaiting Its Return

According to Joseph Smith’s teachings, the City of

Enoch is now on a terrestrial plane, awaiting its return to Earth when the season is ripe and preparations are complete for its reception. The change wrought upon its inhabitants by translation not being equal to resurrection, they must undergo a further change to prepare them for celestial glory. The saints remaining on earth to meet the Lord will likewise be changed, not by the sleep of death, but, as Paul says, "in a moment, in the twinkling of an eye," at the time of the Savior's coming. (I Cor. 15:51, 52.) When He comes Enoch's City will come with him, Zion from above blending with Zion from below, as spirit and body in the resurrection. Then shall be sung the new song:

"The Lord hath gathered all things in one.  
The Lord hath brought down Zion from above.  
The Lord hath brought up Zion from beneath.  
The earth hath travailed and brought forth her strength;  
And the heavens have smiled upon her;  
And she is clothed with the glory of her God;  
For he stands in the midst of his people."

—D. and C. 84:100, 101.

Zion from beneath, the type of truth from earth, embracing Zion from above, the symbol of righteousness from heaven. And they twain shall be one.

### **The Ancient Types the Modern**

The Ancient Zion foreshadowed the Zion of the Last Days, with which it is destined to blend. In Enoch's day the Lord's people, consecrating to Him their all, became equal in earthly as in heavenly things; and the righteous unity resulting from that blest condition brought forth peace and power such as Earth, till then, had never known. So shall it be and more, when the Lord brings again Zion.

# LATTER-DAY DEVELOPMENTS

## VII.

### DAWN OF A NEW DISPENSATION

“The morning breaks, the shadows flee,  
Lo! Zion’s standard is unfurled.  
The dawning of a brighter day  
Majestic rises on the world.”

—Parley P. Pratt.

The Dispensation of the Fulness of Times opened in the spring of 1820, when Joseph Smith, the founder (under God) of the Church of Jesus Christ of Latter-day Saints, began his marvelous career. He was then a mere lad, the son of a farmer residing in the western part of the State of New York. His native state, however, was Vermont, where, at Sharon, Windsor County, he was born two days before Christmas in 1805.

Though not connected with any religious denomination, he was an honest seeker after spiritual light, and partly owing to a revival held in his neighborhood under the combined auspices of the various Christian sects, he became anxious for his soul’s salvation. Bewildered by the conflicting creeds and claims of the several churches, he sought to know which one was the true Church of Christ, in order that he might join it. The problem was one that the boy could not solve for himself; but while reading the Bible, he chanced upon these words of the Apostle James: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (1:5). Deeply impressed with this sacred promise, he resolved to put it to the test, and apply to the Giver of all good for the wisdom of which he stood in need.



### Joseph Smith's First Vision

In a grove not far from his father's humble home he bowed in prayer, but had scarcely begun his fervent petition to the Most High, when he was seized upon by a sinister power which filled his soul with horror and paralyzed his tongue so that he could no longer speak. Nevertheless he kept on praying, in thought, in feeling, with "the soul's sincere desire," and when almost upon the brink of despair, was rewarded for his persistent faith by seeing a light directly over his head, "above the brightness of the sun." In the midst of it stood two glorious personages, one of whom, pointing to the other and addressing Joseph by name, said: "**This is my Beloved Son, hear Him.**"

Finding his tongue free once more, and remembering the purpose for which he had come, the amazed suppliant inquired of his heavenly visitants "which of all the sects was right;" for that all were right, while differing from and contending with one another, he could not believe. To his astonishment he was told that none was right, that all were wrong, and he was forbidden to join any of them. Such was Joseph Smith's first vision, signaling the dawn of a new Gospel dispensation.

### God a Personage

The greater part of this wonderful manifestation was the part that did not speak—the silent revealing of the personality of God; a truth plainly taught in the scriptures, but denied or ignored by the teachers of Christendom. The object of their worship was a being— if such it could be called—"without body, parts or passions;" and in line with this teaching an English poet of the Eighteenth Century had described the Supreme Being as a "soul" which

Warms in the sun, refreshes in the breeze,  
 Glows in the stars, and blossoms in the trees,  
 Lives through all life, extends through all extent,  
 Spreads undivided, operates unspent.

—Pope's "Essay on Man," Epistle 1, lines 271-274.

A very beautiful description—of something; but no accurate portrait of the God who made man in his own image (Gen. 1:27.); nor of the Son of God, who walked upon the earth as a man and said to his disciple, Philip: "He that hath seen me hath seen the Father." (John 14:9.) Paul bears witness to the same truth in saying that the Son is "the express image" of God's (the Father's) "person." (Heb. 1:3:)

But these teachings were lost upon the modern Christian world, so far as its priests and parsons were concerned. Many good men and women belonging to the churches believed in a personal God—could not help believing it if they believed the Bible; but their creeds denied the existence of such a Deity. The makers of those creeds had turned away from the truth unto fables (2 Tim. 4:4.) Forsaking the God of their fathers, they had substituted for Him an ideal of their own creation, an abstraction that nobody could describe and nobody comprehend. Joseph Smith, in declaring that the Eternal Father, no less than the Eternal Son, is in human form—is in fact an exalted, glorified Man, shattered the false doctrine of a bodiless, passionless deity, and brought back the lost knowledge of the true and living God.

What do we mean by that? We mean the God of the Bible, the God of Adam, of Enoch, of Noah, of Abraham, Isaac and Jacob, the God of the patriarchs, prophets, apostles and saints of old—He is the true and living God. And since we men and women are His children, why

should we not have a Mother as well as a Father in heaven, in whose image or likeness we are, male and female?

### Near to Idolatry

Idolatry is defined as "every worship that stops short of the supreme." The churches, when Joseph Smith came among them, were dangerously near to that condition. They were worshipping, not God but a spirit sent forth from God; not Divinity but an emanation from Divinity. They had deified that all-pervading essence, energy or influence which is everywhere present, immanent in all things; the light of the sun, moon and stars; the lamp of the human understanding, the power that quickens and illumines in greater or lesser degree every man or woman that comes into the world: the power by which the grass grows, the flowers bloom, and the trees bear fruit and foliage. In short, the principle of life and light throughout creation.

But that is not our Father in Heaven, nor our Elder Brother, Jesus Christ; nor the Holy Ghost as a personage, the third in the Godhead; no, nor even the gift of the Holy Ghost, which is the exclusive possession of members of the Church of Christ. The churches of that day were worshipping the creature rather than the Creator, the gift instead of the Giver. Therefore were they dangerously near to idolatry.

### The First Commandment

When the Decalogue was given to Moses on Mt. Sinai, the world was sunken in idolatry. The Canaanites worshiped the sun and moon (Baal and Ashtoreth); the Egyptians adored the crocodile, the bull, the goat, the beetle; the Hindus, the seasons—spring, summer, au-

tumn, winter, and the passions of the human heart—love, hate, fear, anger, revenge, etc. All these were revered as deities. Then came Moses, who had seen God face to face (Moses 1:2.), bringing the tablets of stone upon which “the finger of God” (who is said to have no “parts”) had written the Ten Commandments, the first one reading: “Thou shalt have no other gods before Me.”

In Joseph Smith’s day the world, or the Christian part thereof, did not worship the heavenly bodies, did not bow down to beasts and reptiles, did not regard the seasons and passions as divine; yet it had turned from the true God, ignoring or misinterpreting what Moses and the prophets had uttered concerning Him. But from that hour, when the boy Joseph beheld the Father and the Son, there was one person at least upon this planet who knew what kind of a being God is—knew Him “whom to know is life eternal.” And through the lips of that boy—that “man like unto Moses”—was virtually re-spoken the first commandment of the Decalogue: “Thou shalt have no other gods before Me.”

### **The Book of Mormon**

Three years later the Angel Moroni revealed the existence of the Book of Mormon, an ancient record written in hieroglyphics on gold plates and hidden in a hill near Joseph’s home. This record, subsequently delivered to him by the angel, and translated by means of the urim and thummin that came with the plates, made Joseph Smith the real discoverer of America.

The Book of Mormon is an abridged account of two great races that inhabited this land, successively, ages before the arrival of Columbus. First were the Jaredites, who came from the Tower of Babel at the time of the confusion of tongues. The other race, which divided in-

to two nations, known respectively as Nephites and Lamanites, sprang mainly from Joseph of old and came as a colony from Jerusalem about the year 600 B. C. Both races had a knowledge of the Christ, revealed to them prior to His coming, and to both it was made known that America is the Land of Zion, the place for the New Jerusalem, a holy city yet to be built "unto the remnant of the seed of Joseph." (3 Nephi 21:23, 24; Ether 13:5-8.) The advent of Columbus, the migration of the Pilgrim Fathers, the War for Independence, and the founding of this great Republic—destined before its birth to be a "nursing mother" to the Church of Christ—all this and much more is set forth in the Book of Mormon. As previously stated, it contains the fulness of the Everlasting Gospel, as delivered to the Nephites by the risen Savior and his chosen servants among that people.

### **Divine Authority Restored**

While translating the ancient record, Joseph Smith, with his friend and co-laborer, Oliver Cowdery, received under the hands of angels sent from Heaven, the Holy Priesthood, empowering them to preach the Gospel, to administer its saving ordinances and to organize the Church of Christ once more among men.

### **A Rallying Center**

In pursuance of that divine authorization, this Church was established as a rallying center for the dispersed House of Israel—excepting only the Tribe of Judah, whose homeland is in Palestine. This exception argues no lack of interest on the part of the children of Ephraim—the Latter-day Saints—toward that great and important division of the chosen people, the Jews. Ephraim no longer envies Judah, nor will Judah any more vex Ephraim.

It was fitting that upon a modern descendant of ancient Joseph should rest the responsibility of beginning, upon this land of Joseph (Gen. 49:22-26; Deut. 33:13-15), the work of Israel's restoration. Joseph Smith lived only long enough to assemble a portion of the half tribe of Ephraim, to which he belonged; but the work begun by him will go on until all the tribes of Israel are gathered and the way is fully prepared for the glorious reign of the King of Kings.

### Priesthood—Offices and Duties

To advance the work of the Lord it was necessary that there should be a complete and thorough organization of the Priesthood, whose duty it is to conduct the affairs of the Church and carry or send the Gospel to the world.

Priesthood means, to the Latter-day Saint—first, divine authority; second, the men in whom that authority is vested. There are two great branches of authority in the Church of Christ—namely, the priesthood of Aaron and the priesthood of Melchizedek. The offices and callings in the Aaronic Priesthood, graded upwards, are deacon, teacher, priest and bishop. Those in the Melchizedek Priesthood are elder, seventy, high priest, patriarch, apostle and president. As stated, Joseph Smith and Oliver Cowdery received both priesthoods while they were translating the Book of Mormon. This was at Harmony, Pennsylvania, in 1829. John the Baptist gave them the Aaronic or Lesser Priesthood; and three other heavenly messengers, the Apostles Peter, James and John, ordained them to the Priesthood of Melchizedek.

The officers of the Church, at its inception, April 6, 1830, were elders, priests, teachers and deacons; Joseph Smith being the First Elder, and Oliver Cowdery the Second. But this was only a beginning. As soon as prac-

ticable a more perfect organization was effected. In March, 1833, the First Presidency was formed—three High Priests, one of whom was thenceforth to be known as the President of the Church, and the other two as his Counselors. In 1835 Twelve Apostles were chosen—ranking next in authority to the First Presidency; also two quorums of Seventy, assistants to the Twelve. By that time the first Stake of Zion had been organized. Bishops were likewise ordained, to look after the temporalities of the Church, while the Apostles, Seventies and Elders, under the direction of the First Presidency, carried the Gospel to the nations.

Thus the Church was buckling on its armor, preparing to fight the good fight which is not to end until the kingdoms of this world become the kingdoms of the King of Kings.

### **Dissension in the Ranks**

Some of the Prophet's associates found fault with him for the changes made in due course of the Church's development. They contended that its original officers—Elders, Priests, Teachers and Deacons—were all-sufficient; and that High Priests, Patriarchs, etc., were not only superfluous, but indicated a spirit of worldly ambition in the leaders. The logic of the fault-finders—some of them among the most influential men in the community—was simply this: The infant Church had no right to grow; the little boy must not become a man, nor the little girl a woman. As it was at the first, so ought it to continue, without change.

### **True and False Positions**

But the Prophet, divinely guided, knew better. The Church, though it had a humble beginning, did not pro-

pose to stand still, but to increase in power, numbers and influence, advancing ever toward that perfection which is the Gospel's aim for everything connected therewith. All the offices now in the Church were in it, potentially, at the beginning—inherent in the Priesthood, waiting to be called forth as needed. The man of God at the helm was firm in his stand, and steadily held on his way. The dissenters or apostates—for such they soon became—might hate him, might label him “false teacher,” “fallen prophet,” and even threaten his life; but they could not turn him from his course nor halt the progress of the Lord's Work.

A brief anecdote in illustration: An Indian was wandering in the forest. A white hunter approached him and asked: “Injun lost?” “No,” scornfully grunted the noble red man, “wigwam lost. Injun here.” So was it with those seceders in the days of the Prophet Joseph Smith. The Church was wrong and they were right—such was their attitude and claim. There were other differences, too, and the rancor and bitterness increased as time went on.

### A Gray Dawn

The night was past. The dawn had broken. But it was a gray dawn, flecked with thunder-clouds, wherein lurked the tempests of coming tribulation.



## VIII.

### ZION AND HER STAKES

The Church of Jesus Christ of Latter-day Saints was founded that Israel might be gathered from the nations and the way prepared for the glorious advent of the Messiah. Jehovah, the God of Israel, is coming to "his own," as he came anciently; but it will not be said again that "his own received him not." They are even now preparing to receive him. The Church in all its varied activities—proselyting, migrational, colonizing, agricultural, industrial, commercial, educational—has this as its paramount objective. For this purpose the Gospel came again into the world.

Part of the necessary preparation is the building of the New Jerusalem—Zion—to which Christ will come, bringing with him the translated City of Enoch, resurrecting the righteous, and beginning the Millennial Reign.

#### What Zion Means

The word "Zion" is from the Hebrew, meaning "a hill." Mt. Zion, in Jerusalem, is the place where stood Solomon's Temple and the royal residence of King David and his successors. But we are not dealing with that Zion just now.

Zion is not only a place; it is also a people and a condition. "This is Zion—the pure in heart," says the Prophet Joseph. According to his teachings, Zion the place is where Zion the people will assemble to meet the Lord. In a general sense the whole of America is the land of Zion—that is to say, the land where Zion is or yet will be. Specifically, Zion, "the place for the city," is on this con-

continent—North America. Isaiah speaks of “the mountain of the Lord’s house” (2:2, 3). Does he mean “Zion”—“mountain” standing for “hill,” and “the Lord’s house”—the house of Jacob—for the pure in heart of Israel?

### The Law of Consecration

Zion of old, Enoch’s commonwealth, was sanctified and translated through obedience to the Law of Consecration, a heaven-revealed principle subsequently practiced by the followers of the Savior, both Jews and Nephites. (Acts 4:32, 34; 4 Nephi 1:2, 3.) “And the Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.” (Moses 7:18.) The modern Zion, glorified in ancient prophecy as “the perfection of beauty,” “the joy of the whole earth,” will be brought forth upon precisely the same principle—“every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.” (D. and C. 82:19.)

The Church was less than one year old when it removed from Fayette, New York, its birthplace, to Kirtland, Ohio, where its infancy was cradled. At Kirtland the Prophet announced the place and the plan for the building of the Holy City. The place was in Western Missouri. The plan became known as “The United Order.”

### The United Order

As a preliminary to “building up Zion,” the members of the Church were required to consecrate all their properties to the Lord. This was done, not to enrich any man or any set of men, but to benefit the entire community, by establishing equality in material possessions, a prerequisite to the union and power necessary for the mighty

undertaking in prospect. Equality of ownership and of opportunity to advance and achieve, this was the end in view. Zion's children were to be equal in earthly things, that they might be "equal in obtaining heavenly things." It was a law of the Celestial Kingdom—the Zion of Eternity—that they were expected to obey, that the Lord's will might be done on earth as it is done in heaven; that earth might become a heaven, in fact, and its righteous inhabitants be prepared for "a place in the celestial world." (D. and C. 78:5-7.)

### **"No Poor Among Them"**

It was not proposed to accept from the people their possessions and all their time and service, without making ample provision for their support. They were not to be pauperized but enriched by obedience to God's law. There were to be "no poor among them." The properties they consecrated—farms, printing offices, mills, workshops, merchandise, or what not—were to be returned to them as stewardships, differing as talents, aptitudes and the ability to handle much or little differ; but thenceforth to be managed in the interest of the common cause; all earnings to go into a general fund, from which each steward would derive a sufficient maintenance, "every man according to his wants and his needs, inasmuch as his wants are just." (D. and C. 82:17.)

The United Order did not encourage lawlessness. It was the very antithesis of anarchy. It stood for law and government, for wise and good government—the government of God for the benefit of man. Sounding the death-knell of monopoly, fraud, and the misuse of power and privilege, it proposed to do away with class distinctions, founded upon pride, vanity and the worship of wealth. It would abolish such conditions—not by violence, but

peacefully and by common consent. Doctrine, not dynamite; humility, not self-assertion; love of God and fellow man, not hatred and strife, were to effect the desired emancipation. Under the benign influence of the Holy Spirit—God's gift to all who take upon them His name—envy and greed would give way to brotherly love and mutual helpfulness.

While philanthropic in the highest degree, it was not a system of dole or almsgiving, no eleemosynary institution. Every member of the community able to work was expected to work, to do that for which he or she might best be fitted. There were to be no drones in the hive, no idleness eating the bread of industry. Employment for all, a place for everything and everything in its place—such was the ideal of the United Order. It stood, in short, for justice and fair dealing, with every man in the secure possession and full enjoyment of his own. Out of the unity resulting from this righteous and blest condition, was to come the power to build up Zion and prepare the way of the Lord.

### **Not Permanently Established**

The United Order was not permanently established; nor did its original workings long continue. The Church, driven from place to place, found it impracticable, with an imperfect acceptance by its members of the Law of Consecration, to bring forth Zion at that early day. The great event, however, was only postponed. The realization of the ideal is only a question of time and preparedness.

### **The Jackson County Colony**

An attempt to build the Holy City was made in the summer of 1831, when a colony approximating twelve to

fifteen hundred Latter-day Saints settled at Independence, Jackson County, Missouri, upon lands purchased by the Church from the Federal Government. Ground was consecrated and a City laid out, including the site for a Temple.

But lack of experience and of the perfect unity required of those selected for this sacred task, prevented its accomplishment at that time. "There were jarrings and contentions and envyings and strifes," with other derelictions, "among them." (D. and C. 101:6.) Forewarned by the Prophet of what would result if these evils were not corrected, they did not as a whole give sufficient heed to the admonition, and the Lord, to teach his people, through tribulation, their duty to Him and to each other, permitted their enemies to come upon them and drive them "from the goodly land."

### **Persecuted Better than Persecutors**

The Jackson County colonists, notwithstanding their faults, were a good people, far better than those who mobbed them and drove them from their homes, misinterpreting their motives and falsely accusing them of unfriendly acts or intentions toward the earlier settlers. The persecuted were better than the persecutors; but not good enough to completely carry out the high and holy designs of Deity. It was in the autumn of 1833 that the "Mormon" colony was expelled from Jackson County. (Hist. Ch., Vol. I, chapters 28, 31.)

Then and at a later period, after similar and worse mobbings and drivings had taken place, those who committed or countenanced the outrages, said mockingly: "Whenever the Mormons are driven from one Zion, their Prophet gets a revelation appointing Zion somewhere

else." How utterly unfounded this assertion is best told in the language of a revelation given a few weeks after the Jackson County expulsion. Therein the Lord says :

### Zion Not Moved

"Zion shall not be moved out of her place, notwithstanding her children are scattered;

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion."

"And behold there is none other place appointed than that which I have appointed; neither shall there be any other place appointed \* \* \* for the work of the gathering of my saints.

"Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D. and C. 101:17, 18, 20, 21; 115:6.)

### Stakes of Zion

Zion in sacred writ is symbolized by a tent or portable tabernacle, such as the Israelites carried with them through the wilderness. Evidently it was the custom then, as it is now, when setting up a tent, to drive stakes and fasten thereto cords stretched from the tent to make it firm and secure. Hence the phrase, "Lengthen thy cords and strengthen thy stakes," a metaphor applied to Zion by an ancient prophet. (Isaiah 33:20; 54:2.)

The first Stake of Zion was at Kirtland, Ohio, and other stakes were organized in Missouri, Illinois and Iowa. All these have been abandoned, but many others, since established, now flourish in the region of the Rocky Mountains and other parts of the Great West.

There was no stake in Jackson County, though that part is sometimes referred to as "The Center Stake." Zion is there, "the place for the City"—but no stake of Zion. When a tent is erected no center stake is driven: it would be in the way—an obstacle to stumble over. Figuratively,

the same would be true of a Center Stake of Zion. There is no need for it, and it would spoil the symbolism of the picture.

The term "stake," as now used ecclesiastically, signifies a part of the Church, in area, membership and organization. As the Church is divided into stakes, so the stakes are subdivided into wards, each fully officered and equipped, thus constituting almost a church in itself. But no ward is independent of the stake to which it belongs, nor is any stake independent of the Church, the General Authority being over them all. At one time the area of a stake was usually that of a county, but increase of membership and geographical or other conditions have caused many departures from this rule. For instance, Salt Lake Stake once covered the whole Salt Lake County; but now there are several stakes within the corporate limits of Salt Lake City. At present the stakes of Zion number 103. They are not inclusive of the Church missions, twenty-nine in all, comprising most of the countries of the globe.

### **Greater and Lesser Laws**

Zion is greater than any of her stakes. It will require the Law of Consecration to bring forth Zion, while a lesser law suffices for the creation of stakes. When the building of the City of Zion was postponed, the Law of Consecration and the United Order went into abeyance. Then was introduced the Law of Tithing, which provides revenue for the Church, and at the same time (analogous to the Mosaic Law and the Gospel) acts as a disciplinary agent preparing those who live it for the eventual return and practice of the Law of Consecration. Without that greater law, there could be no Zion and no glorious coming of the Lord.

### No Other Place

Jackson County, Missouri, is the chosen site for the City of Zion. No other place has been or will be appointed for that purpose. All other gathering places for the Saints are but stakes of Zion, holding the outside cords and curtains of the spiritual tabernacle of the Lord. The City and the Temple for which ground was consecrated by the Prophet of God, will yet be built. This is as certain as the rise of tomorrow's sun. But it will be in the due time of the Lord, and by His command. And the word for that work to begin will come through the President of the Church. All premature, unauthorized movements in that direction are fated to end in failure, and as the Lord liveth they will come to naught!



## IX.

### THE GOSPEL TO THE NATIONS

“Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”

“For I am a father to Israel, and Ephraim is my first-born.”—Jer. 16:16; 31:9.

#### First Lamanite Mission

The Gospel, which the world calls “Mormonism,” drew its first converts from the rural districts of New England. In the autumn of 1830, when the newly organized Church was about seven months old, it sent its first missionaries to the Indians, or “Lamanites,” as the Book of Mormon terms them. These missionaries, with Oliver Cowdery at their head, converted in northern Ohio quite a number of white people, including Sidney Rigdon, a Campbellite preacher, who was falsely credited with the authorship of that book, though he had not so much as seen it until a copy of the first edition was placed in his hands by Parley P. Pratt, one of those westward-bound missionaries. Other States of the Union and the Dominion of Canada each yielded its quota of proselytes; but up to the summer of 1837 no preacher of the restored Gospel had crossed the ocean to lift up his voice in foreign lands.

#### Keys of Gathering Restored

Before such a movement could be made successful, the Keys of the Gathering had to be restored. They were conferred upon Joseph Smith and Oliver Cowdery in the

Kirtland Temple, April 3rd, 1836. Enwrapped in vision, they beheld, first Jehovah, who made known to them his identity with the Savior, and accepted of the newly erected house, which recently had received its dedication. The record continues :

“After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.” (D. and C. 110:11.)

### The Lost Tribes

There are some who hold that the Ten Tribes—carried captive by the Assyrians about 721 B. C.—are no longer a distinct people, but are mixed with the nations of northern Europe, and that emigrations therefrom, such as the past ninety-eight years have witnessed, with similar events yet to come, are all that can be expected in fulfillment of the marvelous predictions made by the Hebrew prophets touching the return of those tribes.

I do not incline to that view. If they were no longer a distinct people, there would have been no need for a special reference to them in the commission given to Joseph and Oliver for “the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.” After such a sweeping allusion to Israel—his gathering “from the four parts of the earth”—what need to particularize as to the ten tribes, if they were no longer a distinct people?

Many of the children of Ephraim, included among the captive tribes, doubtless “mixed” themselves “among the people”—“the Gentiles,”—as the prophet Hosea declares (7:8; 8:8, 9), thus losing their tribal identity. And this accounts for our abundant conversions in the British Isles, in Scandinavia, Germany, Switzerland and other

parts. But all this could be, and yet the bulk of the Lost Tribes remain intact.

It is written, too, that their return from "the North Country" (not the North Pole) is to surpass, even eclipse Israel's wonderful exodus from Egypt, causing it to be no more a subject of comment. (Jer. 16:14, 15.) This being the case, let me ask; What has occurred, thus far, in the whole history of modern emigrations, that can compare with the miraculous deliverance of God's people from Egyptian bondage? Clearly, the event in question, referred to by Jeremiah, Moses, Joseph Smith, and other prophets, ancient and modern, is yet future. (D. and C. 133:26-35.)

### The Voice of Prophecy

But let us go on. The next important movement in the Latter-day Work was the sending of the Gospel over "the great waters." Hitherto, the proselyting labors of the Church had been confined to several States of the Union and to Upper Canada—as the province of Ontario was then styled. In that part of the land such men as Brigham Young, Joseph Young, Orson Pratt, Parley P. Pratt and the Prophet himself had preached the Gospel and made converts. Parley P. Pratt's Canadian missions were especially notable.

And here finds its place a remarkable prediction uttered by Parley's fellow Apostle, Heber C. Kimball, at Kirtland, Ohio, in April, 1836. "Thou shalt go to Upper Canada," said Heber, "even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fulness of the Gospel; and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence to the regions round about, and many shall be brought to a knowledge of the truth and shall

be filled with joy; and from the things growing out of this mission shall the fulness of the Gospel spread into England and cause a great work to be done in that land." (Autobiography of Parley P. Pratt, pp. 141, 142; Life of Heber C. Kimball, pp. 134-136.)

This pointed prophecy was literally and abundantly fulfilled. Among the "people prepared for the fulness of the Gospel" whom Parley the Apostle found in the city of Toronto, was John Taylor, afterwards one of the Twelve and a powerful champion of the faith in Britain and other parts of Europe. He became the third President of the Church. Other Canadian converts were Joseph Fielding and his sisters, Mary and Mercy, who had recently emigrated from England. Mary Fielding married Hyrum Smith the Patriarch, and was the mother of Joseph F. Smith, the Church's sixth President.

### **A Time of Trouble**

It was a time of trouble and of peril. The soul-blighting influence of money-worship, allied to the spirit of speculation, had crept into the Church almost unawares. With many, the temporal was exalted above the spiritual, and more than one erstwhile valiant preacher of the word had lost faith or was wavering, while others were arrayed in open enmity against the Prophet and those who stood loyal to him. Nearly every leading quorum of the Priesthood was tainted with disaffection and rebellion. The Work of God seemed tottering to its fall.

### **To Save the Church**

"Something new must be done to save the Church." So came the word of the Lord to the man standing at its head, and what followed is thus related by Heber C. Kimball:

“On Sunday, the 4th day of June, 1837, the Prophet Joseph came to me while I was seated in front of the stand above the sacrament table on the Melchizedek side of the Temple, and whispering to me said, ‘Brother Heber, the Spirit of the Lord has whispered to me, Let my servant Heber go to England and proclaim my Gospel and open the door of salvation to that nation.’”

The thought was overpowering, almost more than this humble though mighty man could bear up under. He had little education, was not an orator, was naturally diffident and retiring. To such a one the idea of a mission to England—a land of churches and Bibles, of a people thoroughly acquainted with the scriptures, and famed for their triumphs in literature and art—was little short of appalling. Moreover, it was not a day of rapid transit and world-wide communication. The age of steam was in its infancy, and the powers of electricity were comparatively unknown. Weeks, at times months were consumed in crossing the ocean, and to the ordinary mind a trans-Atlantic voyage was nearly as awe-inspiring as a proposed flight to the moon.

But this man did not falter, nor even hesitate. “Although,” says he, “my family was dear to me and I should have to leave them almost destitute, I felt that the cause of Truth, the Gospel of Christ, outweighed every other consideration.”

### True and False

Such was the spirit of the men who laid the foundations of this work. And their noble wives were not one whit behind. More than one mother in Israel said to her spouse in those trying days: “Go and fill your mission. The Lord will provide for me and our little ones.” Without men and women of that stamp, those foundations would never have been laid. And the Lord knew it when he sent such spirits into the world.

But the Tempter did his utmost to break down the integrity of this faithful servant of God. One of Heber's own quorum, who had weakened and became bitter in spirit, said to him: "If you are such a fool as to go at the call of a fallen prophet, I'll not help you a dime, and if you are cast on Van Diemen's Land I'll not make an effort to help you." Another member of the same quorum, possessed of a more generous spirit, expressed himself in these words: "I do not want you to go, but if you are determined to go, I will help you all I can." He took his cloak from off his back and gave it to his sometime brother in the Lord, who thus continues his narrative:

"Hyrum Smith, Sidney Rigdon, Joseph Smith, Sr., Brigham Young, Newel K. Whitney and others said, 'Go and do as the Prophet has told you, and you shall prosper and be blessed with power to do a glorious work.' Hyrum, in tears over the situation of the Church, added this prediction: 'Go, and you shall prosper as not many have prospered.'"

Subsequently Orson Hyde, another of the Twelve, asked and received permission to accompany President Kimball, who had been set apart to head this mission. Later, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell and John Snyder were added to the party. Making their way by lake steamboat and other conveyances to New York, they embarked July 1st, on a sailing vessel bound for Liverpool. They were nearly three weeks upon the water.

### **First Foreign Mission**

The marvelous success of these missionaries is one of the picturesque romances of "Mormon" history. Landing almost penniless, they proceeded to Preston, a large manufacturing town about thirty miles from Liverpool. There they sought out the Reverend James Fielding, brother to the Canadian Fieldings, who had written to him con-

cerning these missionaries and the message they bore. Mark the exact fulfillment of Heber C. Kimball's prophecy to Parley P. Pratt—that "from the things growing out of" his mission to Canada, "the fulness of the Gospel" should "spread into England and cause a great work to be done in that land"!

Mr. Fielding welcomed his American visitors, and generously offered them the free use of his pulpit at Vauxhall Chapel for the following Sabbath. There and then were preached the first "Mormon" sermons ever heard on the Eastern Hemisphere. Heber C. Kimball spoke first, and was followed in succession by Elders Hyde, Goodson, Fielding and Richards. Afternoon and evening the chapel was thronged, and many were "pricked in their hearts," and rejoiced exceedingly over the "good tidings" brought to them.

The first baptisms took place one week later, Sunday, July 30, in the river Ribble, which runs through Preston. One of the applicants was a sick woman—Mrs. Ann Elizabeth Walmsley—who was dying of consumption. President Kimball had promised her that if she would believe, repent, and be baptized, she should recover her lost health. They carried her to the water, where he immersed her. She was then confirmed, blessed, and instantly healed! This woman came to Utah, settled in Bear Lake Valley, and lived to a hale and hearty old age.

Many miraculous incidents accompanied the ministry of these Elders. Such things are common in the experience of "Mormon" missionaries, and of the priesthood in general, both at home and abroad. They are among the "signs" promised by the Savior to "follow them that believe." (Mark 16:17, 18).

The Reverend Mr. Fielding, alarmed at the prospect

of losing his flock, turned against the Apostles and their associates, refusing them the further use of his chapel. But it was too late. The spark had fallen, and the flame thus kindled swept the whole country-side. The power of God was with his servants, as had been promised. Entire villages, or the major part of their inhabitants, were gathered into the fold, and within the next eight months, in Lancashire and other parts of England, about two thousand souls were added to the Church. Thus was laid the foundation of its first foreign mission.

### Broadening the Foundation

In 1840-41 another apostolic mission, headed by Brigham Young, President of the Twelve, and including a majority of that council, namely, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, Wilford Woodruff and Willard Richards—sent by the Prophet from Nauvoo, Illinois, then the headquarters of the Church—broadened and deepened that foundation. Preaching the Gospel all over the British Islands, they brought many thousands into the Church; published a new edition of the Book of Mormon; compiled and printed the L. D. S. Hymn Book; distributed many thousands of religious tracts; established a periodical, "The Millennial Star," with Parley P. Pratt as its editor; founded a permanent shipping agency, and sent across the sea the first companies of Latter-day Saints that ever emigrated from foreign shores.

Thus began the fulfillment of Isaiah's prediction concerning "the outcasts of Israel." They were to "fly upon the shoulders of the Philistines toward the West" (11: 14.) The phrase, "shoulders of the Philistines" stands for the ships and railroads of the Gentiles.



### **Palestine Dedicated**

Two of the Twelve, not included in the above list, had been commissioned by the Prophet to proceed to Palestine and dedicate that land for the return of the Jews and the rebuilding of Jerusalem. Orson Hyde accomplished this arduous task, his companion falling by the way. It was Sunday, October 24, 1841, when the Apostle blessed that barren land from the summit of the Mount of Olives. In a communication to the Prophet, dated at Trieste, January, 1842, he virtually predicted that England would be an instrument in the hands of the God of Israel for the restoration of Judah to his ancient homeland. This prediction began to be realized on December 11, 1917, when, during the progress of the World War, General Allenby at the head of a British army marched into Jerusalem—whence the Turks had fled at his approach—took possession of the country, and paved the way for the present British protectorate or mandate over Palestine.

### **The First Fruits**

Such were the first fruits of the preaching of the restored Gospel in foreign lands. Such were the beginnings of Israel's gathering "from the four corners of the earth." (Isaiah 11:12). "Something" had been done "to save the Church" in an hour of extreme peril. And that "something" was the sending of the Gospel to the nations.

## X.

### JOSEPH SMITH, PROPHET AND SEER

“Praise to the man who communed with Jehovah!  
Jesus anointed that prophet and seer—  
Blessed to open the Last Dispensation;  
Kings shall extol him, and nations revere.”

—William W. Phelps,

“Seer” and “Prophet” are interchangeable terms, supposed by many to signify one and the same thing. Strictly speaking, however, this is incorrect. To be a seer is to be more than a prophet. (Mosiah 8:13-18.) A prophet is one who foretells; a seer is one who sees. Joseph Smith was both prophet and seer.

#### Named Before Birth

His coming into the world fulfilled a prediction recorded in the Book of Mormon, a prediction uttered by a prophet named Lehi, progenitor of the Nephites and Lamanites, the two peoples with whom that book mainly deals. Lehi, quoting a prophecy made by his ancestor, Joseph—the same who was sold into Egypt—foretold the raising up of “a choice seer,” whose name should be Joseph, which also was to be the name of his father. (2 Nephi 3:6-15.)

This prophecy was fulfilled in Joseph Smith, Jr., son of Joseph Smith, Sr., and founder of the Church of Jesus Christ of Latter-day Saints. He was the “choice seer.” It was said that he should do a work “of great worth” for the house of Joseph, represented in modern times by the descendants of that patriarch’s two sons, Ephraim and Manasseh—the former mixed more or less with the peoples of the world; the latter, the American Indians.

Hawaiians, Maoris and other races. The work in question was the bringing forth of the Book of Mormon, by means of which these peoples are gradually becoming acquainted with their hitherto unknown ancestors.

### The "Wisdom" of the "Wise"

Joseph Smith's first use of the seeric gift was when he beheld in vision the Father and the Son, as related in a former lecture. In what way did he behold them? More than one theorist has tried to solve that problem. The vainest attempt, so far, was made by a man of some learning, who applied for a doctor's degree from one of our leading American universities. He wrote, as the basis of his application, a thesis entitled "The Founder of Mormonism," putting forth the hypothesis that Joseph Smith was an epileptic who fell in a fit and imagined he beheld the visions described by him. Very ingenious!—exceedingly plausible! And evidently quite satisfactory to those who accepted of his offering and conferred upon him the degree that he desired.

But had this learned man and those who thus rewarded him ever heard of the proverb: "A tree is known by its fruit?" If so, did they believe it? So believing, how could they convince themselves that this great church organization had its origin in anything of that kind? A system of ecclesiastical government challenging the admiration of intelligent, thinking men all over the world, and promulgating doctrines declared by William J. Bryan and other sapient minds to be "beautiful," replete with wisdom, poetry and philosophy—how could they take the untenable ground that all this sprang from the diseased brain of a fourteen-year-old boy who had fallen in an epileptic fit? Sound argument that!—Yes, nothing

but sound. Verily, "the wisdom of the wise" perishes, and "the understanding of the prudent" is "hid," when they try to explain away Joseph Smith and "Mormonism."

### The Spirit Sight

Joseph Smith saw God with the eye of a seer. And what does that mean? I picked up a book one day that told me Ralph Waldo Emerson was a seer. Another book informed me that Count Leo Tolstoy was a seer. And in a newspaper note, published in London and republished in New York, I read a statement to the effect that Woodrow Wilson was a seer. Well, what did they see? For that is the test of seership. Emerson was a great philosopher and poet. I am very fond of his writings, and frequently quote them; for I truly admire the man. But he was no seer. Tolstoy was a literary giant, and President Wilson an eminent statesman; but they were not seers. We sometimes say, of an able man of affairs: "He has vision." But when we say that, we do not mean vision in a spiritual sense. We mean mental foresight, business sagacity. To be a seer in the sense that I am using the term, is to see literally with the spirit vision. (Moses 1:11.)

We all have spirit eyes, but we cannot all use them at present. In the preexistence—the spirit world—our "first estate," we "walked by sight." Then we must have had eyes; but they were not these natural eyes, for we did not then have them. Here we "walk by faith," our spirit sight taken from us temporarily, so that our agency can be absolutely free, uninfluenced by a single recollection of our former life—unless the Lord wills otherwise. But when He needs a seer, through whom to establish or to carry on his work, He sends one into the

world, and putting His power upon him, enables him to see out of obscurity, to behold the things of God, and if need be, God himself.

Such a man was Joseph Smith. By means of the rare gift with which he was so wonderfully endowed—a gift reinforced and made operative by the Spirit of God, the power of the Holy Ghost—he beheld the Father and the Son. By that same gift he translated the cryptic characters found on the plates of the Book of Mormon; and by it he gazed upon the glories of Eternity—the celestial, terrestrial, and telestial worlds.

### America the Old World

Joseph Smith believed America to be the Old World, not the New. If he erred, it was in good company; for Thomas Jefferson, author of the immortal Declaration, also believed it; as did Alexander Agassiz, the great naturalist, and John Fiske, that gifted son of modern science. But it was not an error, for God revealed it before science discovered it. The “choice seer” declared that the Garden of Eden was in Missouri, on the very spot where the New Jerusalem is yet to rise.

In that most ancient region—though not at that particular place—prior to and during the year 1838 the Latter-day Saints had settled in large numbers. By permission of the State Legislature, they had organized the county of Caldwell and founded the city of Far West. Spring Hill, in the neighboring county of Daviess, was renamed Adam-ondi-Ahman, “because”—to quote revelation—“it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.” (D. and C. 116; Dan. 7:9, 13, 22,) While surveying for a city at that point, some of the

brethren came upon the ruins of an ancient altar, which the Prophet identified as the very altar upon which Father Adam offered sacrifice after his banishment from Eden. (Life of Heber C. Kimball, p. 222; Biography A. O. Smoot, p. 99, Utah History.)

### **A Marvel and a Wonder**

This sounds like a fairy tale, as do many other things connected with "Mormonism." But do not hastily deem it such and dismiss it, my good hearers. "Truth is stranger than fiction," and when the Almighty, through the lips of his ancient prophet (Isa. 29:14), promised to "do a marvelous work among this people, even a marvelous work and a wonder," depend upon it He meant precisely what He said.

### **Expelled from Missouri**

The Saints were not allowed to build the city of Adam-ondi-Ahman, nor to retain possession of the settlements founded by them in that region. Persecution's ruthless hand was raised against them—religious and political differences the two-fold cause—and in the winter of 1838-39 the entire community, twelve to fifteen thousand men, women and children, robbed of their hard-earned homes, farms and fields, and driven by an overwhelming force of mob-militia, acting under orders from Governor Lilburn W. Boggs, fled out of Missouri into the neighboring State of Illinois.

### **Nauvoo and the Martyrdom**

There, on the eastern shore of the Mississippi, they built the beautiful city of Nauvoo, which bid fair at one time to become the metropolis of the State; Chicago then

being a mere village by comparison. A season of prosperity ensued, and then came further troubles, culminating in the murder of Joseph and Hyrum Smith, the Prophet and the Patriarch of the Church.

They were slain by a mob while in prison, after surrendering for trial on a trumped-up charge of which they were known to be innocent, And none knew it better than their accusers and assassins. "The law cannot reach them," it was said, "but powder and ball shall." They were shot to death at Carthage, Illinois, June 27, 1844.

### **The Exodus Predicted**

Less than two years before that tragic event, the Prophet had uttered, in the presence of a number of his brethren, this prediction: "The Saints will continue to suffer much affliction, and will be driven to the Rocky Mountains. Many will apostatize, others will be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements, build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." The date of this prophecy was August 6, 1842. (Hist. Ch. Vol. 5, pp. 85, 86).

Anson Call, one of the men who heard it, says that while Joseph was speaking his countenance changed to white—"not the deadly white of a bloodless face, but a living, brilliant white. He seemed absorbed in gazing upon something at a great distance, and said: 'I am gazing upon the valleys of those mountains.'"

### **Seen from Afar**

Joseph Smith, when he beheld that vision, was standing on the west bank of the Mississippi, at Montrose,

Iowa, just across the river from Nauvoo, fifteen hundred miles from where we now are. Yet he saw this Western country—saw these grand old hills, crowned with unmelting snows, and seamed with rugged gorges down which the crystal torrents were flowing as they flow today. He actually beheld with spirit eye these remote scenes, these far away objects—beheld them so vividly, that had he been permitted to carry out his partly formed purpose of leading his people to their new home in the wilderness, he would have recognized this land, and would have been able to say, as did Brigham Young, upon first beholding with the natural eye Salt Lake Valley, "This is the Place."

### **The Farmer's Son**

Joseph Smith was a true prophet and seer. Such is the testimony of hundreds of thousands of honest souls who now revere his memory. But he was received by his generation as every real man of God is received who comes with a message from on High. "Is not this the farmer's son?" Some such paraphrase was probably in the mind, possibly upon the lips, of more than one opponent of what is miscalled "Mormonism," when its supposed author announced it to the world. And no doubt that was deemed by them a sufficient answer to his extraordinary claims.

### **The Carpenter's Son**

In like manner, those who rejected the Man of Nazareth probably thought they had disposed of him effectually by referring to him sneeringly as "the carpenter's son." It was this slight, with others put upon him by his neighbors, that caused Jesus to remark: "A



prophet is not without honor save in his own country and in his own house." (Matt. 13:55-57).

His nearness was against him. There was no "distance" to "lend enchantment to the view." His name and humble vocation made his marvelous claim seem impossible. It could not be that God would make a prophet out of a carpenter's son—a prophet mightier than Moses or any of the ancient seers—and give to him such a common name as Jesus, another form of Joshua. Moreover, this man proclaimed himself the very Son of God! It was unbelievable, absurd, to most. Therefore were they justified, as they supposed, in withholding from him recognition and honor.

As with the carpenter's son, so with the farmer's son—each was objected to upon similar grounds. Nor was it a new thing in human experience. It had occurred many times in other ages when the Lord had raised up prophets and seers. Probably most of them were selected from among the plain people, and were comparatively unknown to men when called of God to serve him in that high and sacred capacity.

### Moses an Exception

Moses was a signal exception. He had been reared as a prince in the palace of the king of Egypt; but that was because Pharaoh's daughter, having found the homeless infant at the water's edge, thenceforth had charge of him and his education. Prince he was, regardless of that princely training. The very name "Israel" means "prince"—"prince of God." They were a nation of princes, though most of them walked in ways that were lowly. The wise Solomon was never wiser than when he said: "I have seen servants upon horses, and princes

walking as servants upon the earth." (Eccl, 10:7). The mighty Prince of Peace, the glorious King of Heaven, walked unknown and unhonored by his own servants in the dust of his own footstool.

### A Herdsman Prophet

Prophets are not chosen for their social position or worldly culture. A plain-going farmer, no less than a college professor, may have the gift of prophecy, and be called to exercise it for the benefit of his fellows. The Prophet Amos was a herdsman and a fruit-gatherer when the word of the Lord came to him: "Go, prophesy unto my people Israel." (7:14, 15.)

### The Vital Point

A prophet's name, place of birth, and the character of his everyday calling are matters of little moment compared with other things pertaining to him. What of his state and standing in the heavens before coming upon earth? That is a far more important consideration. **Does this man come from God?** is the vital question, when one claiming to be a prophet appears among men. And his word alone need not be taken as conclusive. There are ways and means of testing a prophet's claim. There is a Spirit that discerns between true and false, between spurious and genuine, and anyone, seeking it aright, may have "the inspiration of the Almighty," which giveth to the spirit of man "understanding." Moreover, the Letter as well as the Spirit is a guide. What has been revealed helps to interpret what is now revealed. Truth is always consistent with itself. Heaven-inspired men do not contradict one another. Their teachings harmonize. The spirit of contention is essentially evil. (3 Nephi 11:29-30.) "To the law and to the testimony: if they speak not ac-

ording to this word, it is because there is no light in them.”—Isaiah 8:20.

### “Old Joe Smith”

Were these tests applied to Joseph Smith? Yes, by some; and they received the promised testimony of the truth, the absolute evidence of the divinity of this prophet’s mission. But the far greater number of those to whom he was sent, rejected him summarily and without investigation. To them he was only “Joe Smith”—“Old Joe Smith”—old indeed in wisdom, though young in earthly years, yielding up his life as a martyr at the early age of thirty-eight. His claim to being an oracle of God was deemed preposterous, blasphemous; and his religion, the pure Gospel of Christ was denounced as the world’s worst delusion and snare.

### Badges of Honor

But bad names, wrongly bestowed, hurt the giver rather than the receiver. Blame and ridicule, when applied to the righteous, are badges of honor worn by true prophets and true principles in all ages. It does not do away with a man of God to pelt him with nicknames and opprobrious epithets. Persecution may end his earthly career, but it cannot confute his claim nor invalidate his testimony. The name of the martyred, modern Seer, despite the clouds of calumny enveloping it, shines out from amidst the darkness that comprehended him not. His glorious Lord and Master, crucified as an imposter for maintaining that he was more than the world believed him to be, bears the only Name given under heaven whereby men can be saved.

## XI.

### THE MOUNTAINS OF EPHRAIM

O Babylon! O Babylon!  
We bid thee farewell.  
We're going to the mountains  
Of Ephraim to dwell.

—C. H. Wheelock.

So sang and yet sing the Saints of Latter Days, gathering or gathered from the nations, in response to the warning call, "Come out of her, my people!"

#### Gathering or Gathered?

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

Whether the Prophet Isaiah, when he uttered that prediction (2:2, 3), had in mind a gathering of Israel—that is, an Israel in process of gathering—or an Israel already gathered and set on high as a magnet to the nations, is immaterial at the present time. This much is certain. The allusion is to the Work of the Lord in the Last Days—the days in which we live.

#### Brigham Succeeds Joseph

The Prophet who laid the foundations of this work was not permitted, in the providence of God, to help fulfill his own prediction—that the Latter-day Saints, driven westward, should "become a mighty people in the midst of the Rocky Mountains." It was his to project, but not

to execute the great movement. Like Moses on Pisgah's height, Joseph beheld afar the Land of Promise; and like Moses he was kept from entering the land; for the Lord needed him elsewhere.

But another great leader had been provided, to take up the work where the "choice seer" laid it down, and carry it forward to further success and victory. That other, the modern Joshua, successor to the martyred head of the Church, was its second President and Prophet. Joseph Smith's mantle had fallen upon Brigham Young (Essentials, Ch. Hist. p. 388), and it was he who now stood at the front, sustained by both priesthood and people, ready to lead modern Israel to the Promised Land.

### "This Is the Place"

Of Brigham Young it is related, that while crossing the plains west of the Missouri River with his pioneer company in the spring and summer of 1847, he saw the land that he and his followers were about to inhabit—saw in vision a tent settling down from heaven over the Valley of the Great Salt Lake, and heard a voice from above proclaim: "This is the place where my people Israel shall pitch their tents."

Such is the testimony of Erastus Snow, one of the principal men who came with President Young to the Rocky Mountains. (Discourse, July 25, 1880, Improvement Era, June, 1913.) Consequently, when the great Pioneer said, "This is the place," he was repeating words that had been spoken to him—repeating them while viewing with the natural eye what his spirit sight had already beheld.

### Human Wisdom and Divine Guidance

What availed, after that, the pessimistic forebodings of Mountaineer "Jim" Bridger, who camped with the Pioneers just after they passed the Rocky Mountains, and whose laconic speech, "I would give a thousand dollars if I knew an ear of corn could ripen in Salt Lake Valley," has been often and variously quoted. What availed the roseate account given of the California Coast by ultra-optimistic Samuel Brannan, who, after sailing with a "Mormon" colony from New York, landing at the Bay of San Francisco (Yerba Buena), and setting his followers to work plowing, planting and printing in the San Joaquin Valley, crossed the Sierra Nevada, met the Pioneers on Green River, and endeavored to persuade them that the fertile slopes of the Pacific were a better place of abode for homeless refugees than the parched alkaline wastes of "The Great American Desert"? Brigham Young knew better than Colonel Bridger or Elder Brannan where the Lord's people should "pitch their tents." He was not the man to ignore divine guidance. His own vision was before him, beckoning him on; and Joseph Smith's prediction behind him, urging him forward and pointing out the way. The Latter-day Saints were to "become a mighty people"—not in California, not along the Pacific Coast, but "in the midst of the Rocky Mountains." Looking past the present into the future, Brigham Young had for all such warnings and persuasions one reply: **"This is the Place."**

### An Inspired Choice

And who can doubt the wisdom of the choice that made these mountain fastnesses, in lieu of those flowery slopes, a permanent home for the erstwhile persecuted

people? Had they gone to California at that time, it would have meant in all probability their dispersion as a community, or another painful exodus in quest of peace and freedom. It would have been to invite from the inhabitants of that region, which was fast filling up with immigrants from the very States where the Saints had experienced their worst troubles, a repetition of the woes from which they were fleeing. Here, in the Mountains of Ephraim, a thousand miles from the frontiers of civilization, behind the rocky ramparts of the Everlasting Hills, they were safe from mobs and molestation.

### **Better Than Elsewhere**

Better for them, in any event and in every way, that they should bide where Providence placed them. The coast country, with all its attractions—and they are many—has no such choice climate as this more highly favored region. Moreover, the land once supposed to be worthless, and to redeem which even in part from its ancient barrenness has required years on years of toil and privation, turns out to be a veritable treasurehouse of natural resources, a self-sustaining empire; and in periods of strife, when war rocks the world, beyond doubt it is the best and safest place beneath the sun.

### **Joseph Smith on War**

This mention brings to the fore Joseph Smith's "Revelation and Prophecy on War." That tremendous forecast, relating not only to the fierce internecine struggle between the Northern and the Southern States of the American Union, but to other and mightier upheavals as well, some past and some yet future, was launched at Kirtland, Ohio, on the 25th of December, 1832. It might

be said, therefore, to have come as a solemn Christmas gift to the inhabitants of the world, warning them to prepare for terrible events that were approaching.

The Prophet declared that war would be "poured out upon all nations," beginning at a certain place—South Carolina. The Southern States, divided against the Northern States, would "call on Great Britain and Great Britain would call upon other nations" for defensive assistance against hostile powers. Slaves, rising against their masters, would be "marshaled and disciplined for war," and the red remnants "left of the land" would "become exceeding angry" and "vex the Gentiles with a sore vexation." By bloodshed and famine, plague, earthquake and tempest, the inhabitants of the earth would mourn and "be made to feel the wrath and indignation and chastening hand of an Almighty God." The Prophet exhorted his followers to "stand in holy places and be not moved, until the day of the Lord come." (D. and C. 87.)

For nineteen years this prophecy remained in manuscript, though copies of it were carried by "Mormon" missionaries and read to their congregations in different parts of the world. In 1851 it was published at Liverpool, the first edition of "The Pearl of Great Price" containing it. Consequently, it was a matter of public note and printed record long before the dire fulfillment began.

### The Fulfillment Begins

The revelation had been in existence twenty-eight years, three months and eighteen days when, on April 12, 1861, the Confederate batteries in Charleston Harbor, South Carolina, opened fire on Fort Sumter, thus precipitating the war between the North and the South. As is well known, it arose over the slave question, a



circumstance fulfilling another of Joseph Smith's predictions. (D. and C. 130:12, 13.)

### **Southern States Call on Great Britain**

How eleven of the Southern States, bent upon withdrawing from the Union and establishing an independent government below the Mason and Dixon Line, "called on Great Britain," and were accorded a measure of encouragement by the ruling classes of that country, need not now be dwelt upon. The arrest and release of the Confederate commissioners, Mason and Slidell, sent to present the case of the seceding States at the Court of St. James, and the subsequent payment by the British Government of the Alabama claims (\$15,500,000), for damages sustained by United States commerce at the hand of Confederate privateers built and fitted out in British ports, tell in part the story.

### **Negro and Indian Questions**

It is also a matter of history, that many of the negro slaves, set free by President Lincoln's edict of emancipation and trained as troops, fought in the Northern armies against their former masters. Whether or not the race question was completely settled by the Civil War, remains to be seen. As for Indian troubles, there have been many of them since that prophecy was uttered. But let us hope that they have ceased to "vex the Gentiles."

### **To Avert Calamity**

Joseph Smith's last public act of a political character was an effort to save his country from the awful calamity that he saw impending. To some it may appear strange, even inconsistent, that a prophet, after making a prediction, should try to prevent it from coming to pass. But

it should be remembered that divine prophecies and promises are conditional. There is always an alternative, expressed or implied, hinging upon a possible change of attitude or conduct on the part of the person or persons affected. Deem it not incongruous, therefore, that this Prophet, after predicting the Civil War, should endeavor to open a way of escape from the evils foreseen and foretold.

In January, 1844, only five months before his martyrdom, Joseph Smith became a candidate for President of the United States. One of the planks of his political platform was a proposition to free the slaves of the South—not by confiscation, thereby despoiling and embittering their owners, but by purchase, thus making their freedom a gift from the General Government; the funds necessary for the purpose to be realized from the sale of public lands. This just and humane proposition, repeated eleven years later by the great philosopher Emerson, and favored by President Lincoln himself, was ignored, and it cost this Nation a million lives and billions of treasure to despise the counsel of a prophet of God, and adopt instead what the hate-blinded politicians of that period deemed “a more excellent way.”

### **The World War**

How the Southern States, when they endeavored to withdraw from the Union, “called on Great Britain” for recognition and assistance, thus making good a portion of Joseph Smith’s prophecy, has been told. But when did Great Britain “call upon other nations,” fulfilling in her own case the terms of the “Mormon” leader’s fateful forecast? Not during the stormy period of the sixties, nor for many decades thereafter. But the time came event-

ually. After the outbreak of the World War, when the German hosts were overrunning Belgium and Northern France, threatening even England herself, Great Britain did call upon the nations with which she had made treaties, for the help she so sorely needed. Before and after the United States had declared war against Germany, the visit to America of representatives of Great Britain and others of the Allied nations, appealing for aid, was a potent factor in inducing our Government to send ships and troops across the Atlantic to help beat back the Teutonic invader.

### Dangers Upon the Deep

Enoch of old, looking down to the Latter Days, "saw the sea that it was troubled." (Moses 7:66.) John the Revelator beheld in vision similar conditions. (Rev. 16:3, 4.) And Joseph Smith predicted "many dangers, many destructions upon the waters." (D. and C. 61:4, 5, 15.)

"The days will come," said he, "that no flesh shall be safe upon the waters." Was not this prophecy almost realized during the darkest days of the Great War? Perils undreamt of developed. Disasters without precedent, unexampled in history, were of frequent occurrence. Even upon the calm Pacific no ship pursued consecutively the same track twice. Companies operating the great ocean-liners no longer announced the dates of departure from one port or of expected arrival at another. They dared not; the destroyer was abroad, death was in the depths, and the spirit of dread brooded upon the bosom of the waters. And this on the comparatively peaceful Western Ocean; while on the Atlantic, in the Mediterranean, and in the North Sea, the destructions wrought by the terrible submarine told the tale of danger and disaster. Bear in

mind, also, the dreadfully destructive Mississippi floods of recent years, and then read once more the ominous phrase, "especially upon these waters," contained in verse five of that revelation.

### The Food Question

Joseph Smith predicted famine, and the famine came. Europe called on America for food. America responded generously. But as fast as she consigned her cargoes of provisions for the relief of the needy nations, the merciless and devouring submarine sent them to the bottom of the sea. The floor of the ocean is strewn with the wrecks of transports whose mission was to carry bread to the starving millions of other lands. And where was the man, uninspired of heaven, who could have anticipated such a catastrophe?

The whole nation became aroused to the necessity existing for the avoidance of waste and the conservation of foodstuffs. All civilized countries awakend to the same urgent call. The "Mormon" grain-storing movement, inaugurated in 1876 by President Brigham Young, who placed it as a special mission upon the women of the Relief Society, was no longer a joke, a target for ridicule. The gaunt spectre of Famine had shown a glimpse of his face, and the whole world trembled at the prospect. In May, 1918, the Federal Government, by its food administrator (now President of the United States), called upon the Church of Jesus Christ of Latter-day Saints for the turning in of all the Relief Society wheat then on hand, for use in the war. The request was cheerfully complied with, 225,000 bushels of wheat being promptly furnished by the Church to the Government.

### Other Calamities

Plague, earthquake and tempest were also to play gruesome parts in the tragic drama of the Last Days, The death-dealing influenza epidemic of 1918 and subsequent years, the Florida cyclones, the California and Japanese earthquakes, and other fatal calamities all bear stern witness to the inspiration of the mighty forecast of December 25, 1832.

### Saviors of the Nation

It was to escape the judgments hanging over the world, and find a place where they could worship God unmolested, that the Latter-day Saints fled to the Rocky Mountains. Here, and here only, during the temporary isolation sought and found by them in the chambers of "the everlasting hills," could they hope to be let alone long enough to become strong enough to accomplish their greater destiny. If the tradition can be relied upon, Joseph Smith prophesied that the Elders of Israel would save this Nation in the hour of its extremest peril. It but remains to say that this patriotic utterance of their martyred Prophet and Seer is deeply imbedded in the heart and hope of the "Mormon" people.

## XII. THE DESERT BLOSSOMS

### Pilgrims and Pioneers

While in Europe during the Summer of 1921, I made a tour of some of the continental countries and at Rotterdam, in Holland, visited the old church where the Pilgrim Fathers in 1620 held their last religious service before sailing for America. The church was empty but for me and the members of my party, excepting a woman caretaker, by whose permission and at the request of my companions I ascended the old-fashioned pulpit and delivered a short talk on the Pilgrims.

Tonight I am to deliver another short talk, not on the Pilgrims of New England, but on those of the Intermountain West—pilgrims whose Plymouth Rock was the Wasatch Mountain range. Or, if considered as modern children of Israel, be it said that their Wilderness was the Great American Desert; their Canaan, the Valley of the Great Salt Lake.

### John Robinson and "New Truth"

It is said that John Robinson, the gentle pastor of the Pilgrim flock, when they were about to embark for their far-away Western goal, exhorted them to keep their minds open for the reception of "new truth." Had the Spirit of Prophecy told him that they would settle in a region where Gospel truth, restored after an absence of ages, was about to "whisper out of the dust?" (Isa. 29:4.) Whether or not this be so, it is a fact that the Utah Pioneers, before starting upon their journey toward the Land of the Setting Sun, had conceived the notion that it was

new truth, or old truth newly revealed, that made them fugitives from the frowning face of Christian civilization.

### **For Conscience Sake**

The Pioneers and those who closely followed them, were indeed fugitives, exiles for the Gospel's sake, fleeing from the tyranny of persecution. The same motive impelled them that had impelled the Israelites in their exodus from Egypt; or the Puritans, from whom many of Utah's first families were descended. They were religious refugees, seeking a place where, free from molestation, they might worship God according to the dictates of conscience.

### **An American State**

But that was not all. They were Americans, by birth or by adoption, lovers of liberty, justice, and equal rights. They brought the flag of their country with them into what was then Mexican territory. They knew no other flag; they owned no other country. All their traditions and teachings, sacred and secular, bound them to this Nation, established, as they maintained and as their children and children's children maintain, by inspiration from heaven. Columbia was the Angel of the Wilderness hovering above their historic march. While not the first Americans to cross "the backbone of the continent," they were the first to raise the Stars and Stripes amid these mountain solitudes, where they laid the foundations of an American State.

### **Patriotism and Potatoes**

Whether, as some aver, they raised the flag on Ensign Peak immediately upon their arrival in Salt Lake Valley, or waited until they had planted their potatoes—

the more sensible act under the circumstances—I shall not stop to discuss, it being, in my opinion, quite immaterial. Utah's loyalty does not rest upon any such flimsy basis as the unfurling of a flag at any particular point on any particular day. The patriotic service rendered by the Mormon Battalion in the war with Mexico, the gallant conduct of the Utah Batteries in the Philippines, and the whole-souled response of our mountain-born commonwealth to the nation-wide call for troops to fight freedom's battle in war-torn France and Flanders—these and like deeds tell the tale, without any display of fireworks or vain heroics.

### **Civilization's Vanguard**

Utah's early settlers were the forefront of enlightened progress in the arid area of "The Great Basin"—so named by Fremont the explorer. They planted civilization in the midst of savagery—Indians all around them, whom they fought, fed, and finally placated and made friendly. Their primitive settlements bordering on the Salt Lake were the forerunners of hundreds of towns and villages, the genius and energy for which radiated in all directions from their parent city on the shores of the Inland Sea. The creation of this State made possible or greatly facilitated the creation of the states now clustering round her. July 24, 1847, was not only Utah's natal day; it was the birthday of civilization in this Inter-mountain region.

Those who redeemed the land from barrenness and made it habitable for white people, were benefactors to all future time. We who pluck the fruit from the trees of their planting, or cross in safety and with ease the gulfs they bridged, meeting neither the hardships nor the perils that they encountered—even we realize but in part the greatness of their toils and sacrifices. Nevertheless, we



know better than anyone else what they did for us, and can most fully appreciate the motives that inspired them.

### Cricket and Gulls

No event in Western history awakens more interest than the famous episode of the Crickets and the Gulls. May I be pardoned for relating it here? It occurred when Salt Lake City—the earliest settlement in these “valleys of the mountains”—was less than one year old. The so-called “city” was not even a village at that time: it was but little more than a camp, consisting of a log-and-mud fort, enclosing huts, tents and wagons, with about eighteen hundred inhabitants. Most of these had followed the Pioneers during the first season. President Young and others had returned to the Missouri River to bring more of their migrating people to the mountains, and those who remained here were anxiously awaiting the results of their first labors to redeem the desert and make the wilderness bloom. Some plowing and planting had been done by the Pioneers just after their arrival; but the seed then put in, such as potatoes, corn, wheat, oats, peas and beans, though well irrigated from the canyon streams, did not mature, the season being so far advanced. The nearest approach to a harvest that year were a few small potatoes, which served as seed for another planting. It was therefore their first real harvest that the settlers were looking forward to at the time of the episode mentioned.

Much depended upon that harvest, not only for the people already here, but for twenty-five hundred additional immigrants, who were about to join them from the far-away frontier. The supplies brought by the first comers had been designed to last only about twelve months. They were now getting low, and these people,

be it borne in mind, were well nigh isolated from the rest of humanity. "A thousand miles from anywhere," was a phrase used by them to describe their location. They had little communication with the outside world, and that little was by means of the ox team and the pack mule. If their harvest failed, what would become of them?

In the Spring of 1848, five thousand acres of land were under cultivation in Salt Lake Valley. Nine hundred acres had been sown with winter wheat and was just beginning to sprout, when came an event as unlooked for as it was terrible—the cricket plague! In May and June these destructive pests, an army of famine and despair, rolled in black legions down the mountain sides and attacked the fields of growing grain. The tender crops fell an easy prey to their fierce voracity. The ground over which they had passed looked as if scorched by fire.

Thoroughly alarmed, men, women and children marshaled themselves to fight the ravenous foe. Some went through the fields, killing the crickets, but alas! crushing much of the tender grain. Some dug ditches around the farms, turned water into the trenches, and drove and drowned therein the black devourers. Others beat them back with clubs and brooms, or burned them in fires set in the fields. Still the crickets prevailed. Despite all that could be done by the agonized community, the hope of a harvest was fast vanishing, and with that hope the very hope of existence.

### A Miraculous Incident

They were rescued, as they believed, by a miracle—a greater miracle than is said to have saved Rome, when the cackling of geese roused the slumbering city in time to beat back the invading Gauls. In the midst of the work of ruin, when it seemed as if nothing could stay the de-

vastation, great flocks of gulls appeared, filling the air with their white wings and plaintive cries. They settled down upon the half-ruined fields. At first it was feared that they had come only to help the crickets destroy. But their real purpose was soon apparent. They came to prey upon the destroyers! All day long they gorged themselves, disgorged, and feasted again, the white gulls upon the black crickets, like hosts of heaven and hell contending, until the pests were vanquished and the people were saved! The birds then returned to their habitat, the Lake islands, leaving the grateful settlers to shed tears of joy over their timely deliverance.

A season of scarcity followed, but no fatal famine; and in due time the glad people celebrated, with a public feast, their first harvest home.

### **A Sacred Bird**

The gull is still to be seen in the vicinity of the Great Salt Lake. The wanton killing of these birds was made punishable by law. Rome had her sacred geese; Utah would have her sacred gulls, forever to be held in honor as the heaven-sent messengers that saved the Pioneers.

### **Other Privations**

There were other seasons when famine threatened, and during which those who had stored up provisions put themselves and their families upon rations; while those who were without or had but little, dug segoes and other wild roots, or cooked and ate the hides of animals with which they had roofed their log cabins. Rather than any should suffer, all shared alike.

### **A Pioneer Humorist**

An amusing story is told of "Hop" Pender, the Pio-

neer fiddler, a true type of the Western humorist—those dry wits who crack a joke with the same seriousness that a parson preaches a sermon. Some of his associates were discussing, in a time of straitness and in his presence, the various commodities out of which bread might be made. One suggested thistle roots; another, pulverized raw-hide; and still another thought ground-up straw might be utilized for the purpose. "Hop" listened solemnly to the discussion and then, stroking his stubble beard and assuming a wise air, remarked: "They tell me this here wheat flour is durned good stuff to make bread of." He dodged the missiles thrown at him, and lived to fiddle another day.

### Schools and Education

The Pilgrims of the Desert did not neglect the cause of education. Do not believe those romancers who tell you there were no schools in Utah till the railroad came, or until our friends the Episcopalians, Catholics, Methodists and Presbyterians came among us. They all brought good schools, but they were not the first. Utah has always had schools, though the earliest were necessarily of a very humble character. Until houses could be built, tents and wagons were used as classrooms, sawed-off pieces of log served for seats, and letters cut from the pioneer paper ("Deseret News") and pasted on shingles took the place of alphabet charts. Two small schools were taught in the Old Fort, the log-adobe nucleus of Salt Lake City, during the first winter spent here by our people. Their zeal for education under such circumstances ought to be considered proof positive of their love for and appreciation of it.

Within three years after their arrival in "The Valley" and less than one year after the organization of the Pro-

visional State of Deseret—our first civic government—a University was chartered. True, it took a Rip Van Winkle sleep on the mountains; but like Rip it awoke, rubbed its eyes, got upon its feet—and there the parallel ends. For while the roused up, rheumatic dreamer of the Catskills went down to his native village to continue the bibulous, worthless career that was his prior to that lofty somnolent adventure; our glorious Alma Mater, never drunken, not even with her own success, but refreshed by rejuvenating slumber, resolved to climb up higher. And did so, as Federal Heights, Fort Douglas, and any number of other witnesses can testify.

### Why the "Mormons" Came West

President George A. Smith used to say regarding himself and his fellow state founders: "We came here willingly because we were obliged to." I will add another reason: They came here because this was the best place for them. Their work was here—a work for which they were better fitted than any other people on earth. And the Lord knew it when he permitted them to be driven to their destiny.

How true, Lowell's inspired words:

To the spirit select there is no choice;  
 He cannot say, This will I do, or that,  
 For the cheap means putting Heaven's ends in pawn.  
 A hand is stretched to him from out the dark  
 Which grasping without question, he is led  
 Where there is work that he must do for God.

### False Ideas of Greatness

But such concepts seldom if ever occur to some minds. A United States Marshal once said to me—it was back in the old territorial days: "If Brigham Young had been educated and had remained in the East, he could

have made his mark." I was astounded. "His mark?" I echoed. "Why Marshal, I am under the impression that Brigham Young did make his mark." "Oh, yes, in a way;" he replied; "but if that man, with all his genius, had only been educated and had stayed in the East, he could have died many times a millionaire."

And that is the idea that some people have of greatness! Too often men are weighed in the balance and adjudged great or small by the amount of property they possess. But all people are not built that way. Agassiz, the great naturalist, when asked why he did not use his splendid ability to acquire a fortune, answered: "I haven't the time."

### Manhood vs. Mammon

If I were addressing an audience of young men and women, I would say to them: If you want your lives to be a real success, have some higher aim, some nobler ambition than money-getting for its own dear sake. Wealth, honestly gotten and wisely used, is a blessing from heaven. But money-lust is a base passion, and wealth-worship is idolatry. The Pilgrims and the Pioneers were not great because of gold and silver, flocks and herds, houses and lands. It was their character, their principles, and the earnestness and fidelity with which they practiced those principles, that made them great. Be like **them**. Riches are well enough in their way; but they are only of secondary consequence. To Manhood, not to Mammon, belongs the future.

### Then and Now

Eighty-two years ago Utah was a wilderness, a desolation, scorched by the sun and trodden by the roving red man, whose food consisted in part of wild roots dug

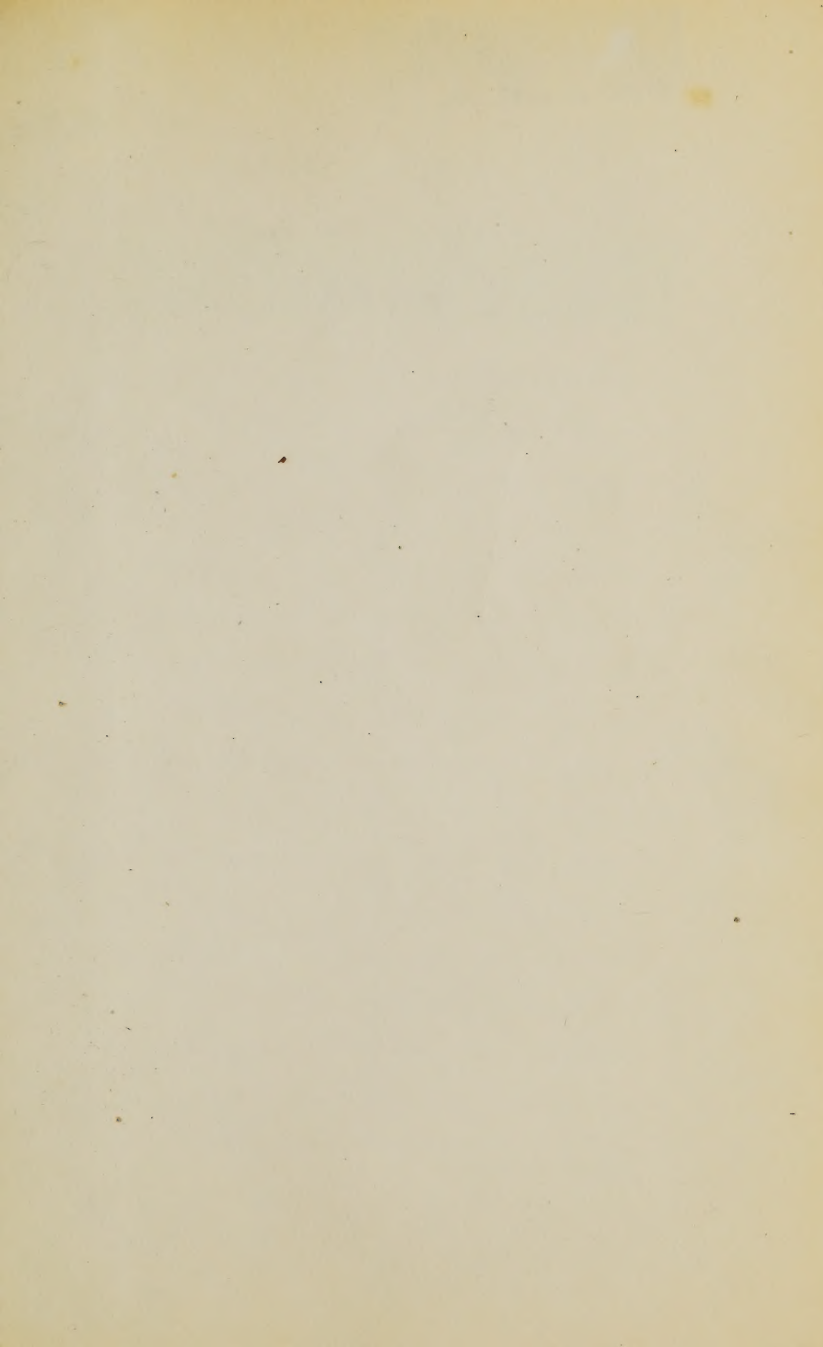
from the ground, reptiles that crawled and hissed and rattled among the hot rocks of the plain, and the crickets and grasshoppers that made noisy the mountain sides. Today the desert blossoms; out of weakness has come forth strength; and fruitful farms and flourishing cities, the homes of a peaceful, industrious, and happy people, are seen on every hand. Temples, churches, cathedrals, and other imposing edifices adorn the landscape. Science, art, music and poetry here sit enthroned, and valor and virtue are the badge of the stalwart sons and beauteous daughters of the Pioneers. Utah, though one of the youngest in the Sisterhood of States, is already the fairest among them, and will yet be the wealthiest and the mightiest of all.

### Greeting and Farewell

To those who have made her what she is—Mormons, Jews, Gentiles, Catholics, Protestants and all else—as a descendant of the Pioneers I greet you in the spirit of friendly good will, wish you a Happy New Year, and bid you good night and good bye.

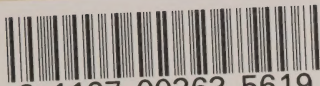






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